

Jerubbaal Justified:

Or, A Plain

REBUKE

OF THE

High (pretended humble) Remon-
strance and Plea against Mr. Crofton

H I S

Reformation not Separation:

O R,

A Plea for Communion with the Church under those Cor-
ruptions, and by that disorderly Ministration, to which he
cannot Conform, nor by it Administer.

DEMONSTRATING,

T. P. (alias D.) his grosse mistakes of Mr. Crofton his Principle and
Argument: as also the fallacie and vanity of his pleaded neces-
sity for his (confessed) separation from publique As-
semblies, which is found insufficient
to acquit him of Schisme.

To which is added

A Position, disputing the lawfulness of Ministers receiving an
imposed Liturgy.

L O N D O N,

Printed in the Year, 1663.

Terribilist

OF THE

High Court of Justice

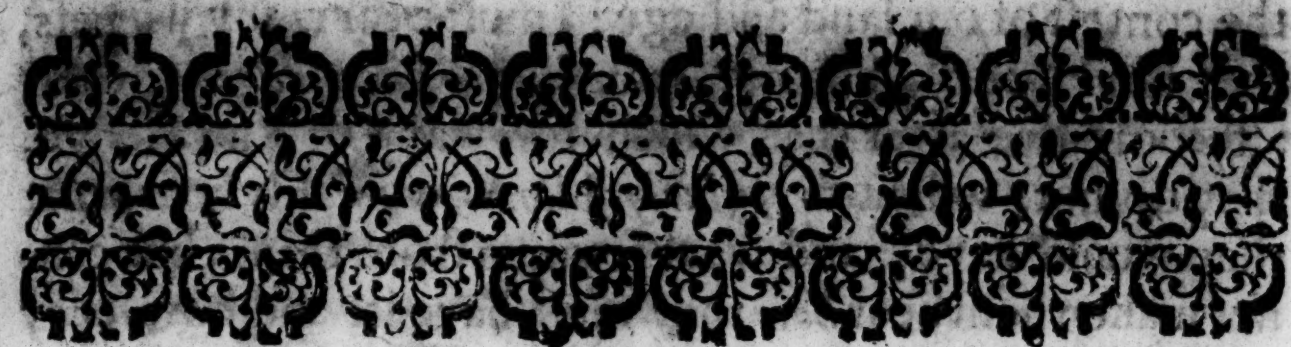
IN THE

Case of

Argument: as also the bill and a copy of his petition
for his (conceded) separation from his wife
which is found in the
to acquire his of 2000.

To which is added
a petition dispensed the petition of his wife's receiving an
imposed penalty.

Printed in the Year



TO THE
PIOUS AFFECTIONATE
READER.

Christian Reader.

SHake off *prejudice*, abate *affection*, give place to *judgement*; let not the Christian destroy the man, nor grace (captivating Reasons dictates) dethrone the *rational power*; understand the *object* before you embrace or refuse it; know well the *nature of the Act* before you do, or decline it; prove, hold fast, or reject: Censures are easie and common, but when groundless, they become *Calumnies*, and retort with sadness on the Censurers head; leaving him under the guilt of false judging, *calling good evil, and evil good*; condemning the just, and clouding the testimony to the truth; robbing God of the honour, and truth of the strength of his Servants Martyrdom.

A

Refor-

To the Reader.

Reformation, The *perfection* of *reformation* is the work, the contest of our land and age: I must bear many witness, they have a *zeal*, but not *according to knowledge*; their affections flye after that which for want of knowledge, they do not, will not *regularly follow*; we easily hear what they would have, and what is taken from them; but cannot make them hear *how* they must have it, and how they must wait in *their places* until they can have it; and recover what is removed.

Reformation hath ever failed between *Sylla* and *Charibdis*, and in these last days been most sadly battered, and is almost split on the Rocks of *superstition* and *separation*: these Rocks are *visible*, but the course to pass between them without dashing on either, is *dark and difficult*, and the Devil labourerh to dash us sometimes on the one, sometimes on the other; in one he acts like himself, in the other like an *Angel of light*; and those lights which should in this streight direct us, are taken down, and in this case did, and do give so dim and uncertain light, that it is a mirror of mercy that any escape *Shipwrack*, what cause have we to prise any who herein advance themselves, and shine brightly though thereby they expose themselves to the tempestuous assaults and boistrous blasts of men devoted to either extream.

Mr. *Crofton*, as *Luther* contesting against the *Pope*, and at the same time the *Anabaptists* for *first degrees of Reformation*; and as *Cartwright* and others against *Prelates* and *Separating Brownists* for *further degrees of Reformation*; hath exposed himself to, and been afflicted by men of both extreams; and not a little wounded in the house of his friends; who are become his Enemies because he told them the truth; many have censured, calumniated him, who cannot resist the *wisdom and Spirit* by which he hath spoken.

Yet rather then truth shall want *contradiction*, or error
scrib

To the Reader.

scribe by silence; Satan will find and stir up instruments among *Gods Servants*, who shall sharpen the old weapons of most bitter enemies, whereby to assault the assertors of truth, and say something; that simple souls may be deluded, (*with a Mr. Crofton is answered*) though not one word is said to purpose; nor one Argument urged by *Mr. Crofton* is at all answered.

If he be (as I dare affirm he is) a *Son in Presbytery* who hath lifted up the heel against his Father, let me assure thee *Mr. Crofton* instead of adjudging him to *Chams curse*, will pray he may dwell in the *Tents of Shem*, he having discovered *his own*, not any thing of his *Fathers nakedness*, onely when its said a *Presbyter*, and *Scotch Presbyter* hath answered *Mr. Croftons Plea*, against *Separation*; and that by onely urging the old uncharitable Plea of the most rigid Separatists (*viz.*) *God is not worshipped by the Liturgy, the Ministration by the Liturgy is poyson*, express poison; and to attend Gods Worship ministred by the Liturgy, is to go back into Egypt, we cannot but say, tell it not in Gath, publish it not in Askelon; but if it must be heard abroad, let it be known it is a *young Presbyter*; not overladen with *seriousness in consideration*; clearness of apprehension, or stayedness of resolution, and in this case of great concernment *revert*, and in his general nature a *Scotch Remonstrator*; the men of which name made (by a breach of order in Discipline onely) such a Schism in the *Scotch Kirkes*, which was not cemented until confusion brake in upon them.

Reader, read with freedom what this *Remonstrator* hath written; onely with it compare *Mr. Croftons Plea*; thou wilt see his mistake of the *Question*, *Mr. Crofton* and his *Argument* is so manifest, that in all he hath said, he hath said nothing to what he pretendeth to have spoken; nor wilt thou need the fescue of a learned pen, to point thee in the reading thereof.

To the Reader.

I have taken the opportunity of saying something by way of reply to his pretended Answer ; more for the sake of *truth and thee*, then of the *author*, (whose conviction I cannot but desire) that I might something more fully and distinctly explain *the case in controversy* now among us ; and those principles on which Mr. *Crofton* doth determine it and direct himself and others ; I have so fully known this good man, his principles and practise, that I can with confidence, and could not but in duty to Truth speak out the same.

Had Mr. *Crofton* been in health, thou mightest have had these things more acute, exact and polite, but their *plainness* may be thine advantage ; and it is *verity* not *victory*, is by me pursued ; I beg of thee to read without prejudice, and judge without passion ; I doubt not but thou wilt then give glory to God, and see the way in which thou must walk ; for if thou canst but once convince thy self that *modification of Gods worship is the personal act of the Minister* ; and so all *defects and disorder* therein is his *personal sin* ; and that attendance on Gods Worship is thy *direct act and positive duty* ; this or that Ministerial mode is to thee *an accident* put upon thee by the Minister who ministrereth thereby ; and that to stumble at this or that because *humane*, which God hath determined, and the nature of the thing doth direct to be *humane*, is a very great vanity, thou wilt see cause to dismiss thy scruples, and to do in *Conscience*, what carnal policy and self interest (poor reasons below a Christian) (*viz.*) *fear of a Penal Law, or desire to hear a good Sermon* will allow thee in, but can never make lawful to thee.

Farewel.

Least



Least the Remonstrator and his over-affecti-
onate Adherents should say I have in the
ensuing Tract stated the Question in
controversie otherwise then it is stated
in Mr: Croftons *Reformation not Separation*,
(the false-hood of which is manifest
from the whole scope of that Book) I
have thought it convenient to transcribe
such sentences in that Book which con-
tain the *Hinge*, and *Crysis* of this Ca'e of
Conscience, which thou mayst take as
followeth.



R. Croftons Plea for Communion with Title Pag
the Church, under those corruptions,
and by that disorderly Ministration,
to which he cannot conform, nor by it
administer.

We must either withdraw from the Prayers and Epistle to
publique worship of God in this Church, or attend the Rea-
der.
it by this disguised Ministerial mode and order.

In the use hereof I must of necessity attend that In the
order of administration, against which I have pub- Book. pa. 2
liquely witnessed.

My

Page. 3. *My resolution to attend those corrupt Administration, and that disorderly Service of God, until God please to bring me forth, and make me drink the water of the Sanctuary in purer Vessels.*

Page. 6. *At present I have no choise, if I will attend Gods solemn publique worship I must do it in this place and Order, or not at all.*

Page. 16. *Will any object the prophaneſs of the Ministers, the rudeneſs and disorder of Miniſtration; we yeild it is too viſible, but more vile administrators, and irregular administrations cannot be, then were the Sons of Eli in their ſervice.*

Specifying extrinſecal corruptions, which do not vitiate the Subject; Mr. Crofton in our Caſe mentioneth theſe.

Pa. 21, 22. *Rude unſuitable Miniſterial Method and Order (which is the Veſſel and onely inſtrument of conveyance) of Administration. Our impoſed Method, diſorderly Method of Prayer, under all which Gods Ordinances abide a Subject compleat, truly and formerly Exiſtent, and diſtinct from theſe ſuperadded corruptions, operative unto Salvation, and therefore muſt not be declined or diſowned.*

Page 24. *The Administrations of Gods Worſhip among us, is indeed nauceous, but not void and venomous, our waters are bitter and pudled but not poiſonous, to be plain under all our corruptions, we muſt not, we cannot, we dare not deny the matter and eſſential form of Gods Ordinances, and worſhip is continued to us.*

Page. 25. *I confeſs their Common-Prayer is my burden, by reaſon of its defects and diſorder, and the rudeneſs of the Miniſterial Method &c. yet I find in it no matter to which a ſober ſerious Chriſtian may not ſay, Amen. and though I diſtaſt the miniſterial Method, I cannot diſown the Eſſential form of Prayer.*

My

My good friend, is there no difference between a Pag. 26.
calling on the only true God in the name of Christ,
though in a defective, rude, confused, unfitting
order, and praying unto Saints and dumb Idols be-
tween the disorderly Administration of the worship
for matter and form, Gods own appointment, and
the Ordinance nullifying administration in an un-
known tongue; so long as we enjoy in her the matter
and essential form of Gods Worship and Ordinances,
though in an Humane, Unfit, Corrupt, Ministerial
Method, and Order, with some vain and needless
appendents of humane invention, we are not without
confidence of Gods presence, and a possibility of sal-
vation; we therefore are without a sufficient ground
for separation or noncommunion.

With all peaceable submission embrace such degrees Pag. 35.
of Reformation, of the extrinsecal Order and Mini-
sterial Method of Gods Worship, enjoying the sub-
stance in the essential form thereof.

Shall we not acknowledge Gods mercy in affording Pag. 36.
us, and humbly use the substance of his own worship,
celebrated in a disorderly way and Method?

I must profess to all that fear God, I see no suffici- Pag. 37.
ent cause to satisfy my conscience, or to plead before
my God, on which to refuse communion with her,
(the Church) and attendance on Gods solemn publique
Worship, under her rude ministerial method, for that
duty is not warrantably superseded by another mans
iniquity.

I confess the ministerial order, and method of Pag. 40.
publique worship, and prayer is purely humane, within
the power of the Ministers thereof, and so indiffe-
rent it ought not to be prescribed and imposed.

This is not my Case and Question, but whether so- Pag. 41.
lemn, publique worship, my positive duty, &c. which
cannot

cannot by reason of my confinement be enjoyed, without my attendance on that irregular, unsuitable method and confused order, may be warrantably superseded, &c.

Page 42. *The ministerial method of Gods Ordinances, is charged on the Ministers, not on the members of the Churches.*

Page 49. *I fear to be charged with the omission of Gods publique worship celebrated in Christs Church, though with extrinsecal corruption, and in a rude ministerial Order which ought to be reformed.*

Page 69. *The ministerial mode imposed, and sinfully received (by such who subjugate their Ministry) not vitiating the subject, nor nullifying the Ordinances of God, will not warrant my non-attendance on them.*

Christian Reader.

Impartially judge upon these passages, whether Mr. Crofton doth not clearly distinguish between Gods Worship substantially existing in matter and essential form, and the humane ministerial mode by which it is exhibited in and to the Church, and so he hath fixed the Hinge and Crysis of this controversie on this Notion; (*viz.*) *The defect and disorder of the Ministerial Mode, is not to the Members of the Church a sufficient ground for non-communication in Gods Worship, fully, formally, existing by it; whilst the Remonstrator hath not discerned this, he hath fought with his own Fancy, in his pretended Answer to Mr. Crofton.*



Jerubbaal Justified:

O R,

A Plain rebuke to the High (pretend-
ed) humble Remonstrance and
Plea against Mr. Croftons Refor-
mation not Separation.

Worthy Sir,

YOurs the 12. instant I received, and with it a Book
entituled *Jerubbaal*, or the *Pleader impleaded*, which
pretendeth to answer Mr. Crofton's *Reformation not
Separation*: in good time sir, hath Mr. Crofton's pa-
pers past nine Months in private from hand to hand, and
four Moneths in publique in the world and now answered:
if it be to purpose, and truth be beaten out it is well, I will
say better late then never.

I have not sir Communicated the Book to Mr. Crofton as
you do desire, his late sickness (not yet recovered) hath di-
capacitated him for such work: but I have read this *hum-
ble Remonstrance*, and find in it a Spirit sufficiently high: I shall
adventure to give you, (and if you please the world) my
thoughts concerning this *impleading Plea*, against Mr. Crof-
ton's Plea for communion with the Church under those corrupti-
ons, and by that disorderly Ministration to which he cannot con-
form, nor by it Administer: And truly Sir, This Book maketh
a great cry, but yieldeth little wool, it may serve the sim-
ple (whose good affections to purity lead their judgement
not only from, but against duty) to make a noise Mr. Crof-
ton is answered: but the Judicious Reader will soon see
B there

there is in it *vox preterea nihil*, and that *Mr. Crofton* is as far from being answered, as he was before.

Page 15.

This Author having passed his *Mindus* like part built on his own Judgement of the expediency of it: (it is reason he enjoy his fancy in his own fabrick) he abruptly assaults *Mr. Crofton* on the most gross and manifest mistake of the man, the nature of his Book, and the form and force of his Argument, which could possibly befall and misguide any Antagonist whatsoever.

Pa. 14. 30.

Sir, This Gentleman mistaketh *Mr. Crofton*, and the general nature of his book: he accounteth (and that with more then ordinary heat and confidence) *Mr. Crofton* the *Mecenas* and Advocate of the Liturgy and Common prayer book, and an accuser of the bretheren: he apprehendeth *Mr. Crofton's* Reformation, not separation to be a Plea for the Liturgy, and an Indictment, or accusation of the Saints, *cujus contrarium verum est*, how just, sober, or warrantable those his apprehensions are, let all impartiall, unprejudiced men judge.

Mr. Crofton an Advocate for the English Liturgy, who can have the face to say it? How will that appear? hath he not preached and written against it? did he ever retract? doth he conform to it? or consent to read it? was not his known opposition to it apprehended to be the cause of his vexations, and bonds he met with in *Staffordshire* in his late Travells? can envy it self oppose *Mr. Crofton* to *Mr. Crofton*: his enemies being Judges, never was any man more square and stable to himself then is *Mr. Crofton*: these things do indeed give cause to call him *Jerubbaal* and make it suspicious he is the *Gideon* who threw down the Altar (if the Liturgy must be so accounted) of *Baall*: on what ground could this pretender, to reason and religion, cry *Mr. Crofton* is the *Mecenas* and Advocate for the Liturgy: hath not *Mr. Crofton's* Contests, actings and sufferings, manifested him a Monument of Gods Grace and Truth; and Sectarian rage and falsehood: will men needs reproach him with that, which none hath as he resisted? Oh Sir, *Mr. Crofton* hath pleaded for Communion in the Liturgy.

It is false sir, he hath pleaded no such thing, his Plea is for Communion with Gods Church, in Gods Ordinances and worship.

worship, though Administred by the Liturgy, and that onely in case of necessity, when we cannot otherwise enjoy solemn publique worship: it is one thing to communicate in the Liturgie simply and abstractedly considered, this supposeth an assent unto it, and a personall acting in and by it as a Liturgy: for this Mr. Crofton hath never yet spoken one word: It is another thing to communicate in, and Religiously attend Gods Worship Administred by the Liturgy, in which the Liturgy is no more but the *vehiculum* instrument of conveyance and humane Ministration: the formality of Mr. Crofton's Plea is this: the Liturgie is a rude and disorderly Ministration, an evil which ought to be abolished, by which he cannot Administer, but it is not an evil of that nature, to visiate the Subject, nullify and destroy Gods worship, and so warrant the peoples withdrawing from that because of this.

Vulgus non distinguit, that the over zealous vulgar should account this a Plea for Communion in the Liturgy is no wonder: whilst a man of learning doth it with all confidence, is a withstanding of an inference which the premisses will not allow, a justification of the premisses, as true and good, cannot a man plead: men must in case of need drink water in unclean vessels, or affirm Citizens must not loose all for want of asking by the rude dialect of their Recorder: but he must be concluded the *Mecenas* of Barbarisme and nonsense, and Advocate for the Queen of Sluts! may not Mr. Crofton deny such disorder to be a sufficient ground for Secession from Gods worship, but he must needs be the defender of that disorder? According to this sober Logick is Mr. Crofton tauntingly represented the accuser of the brethren: and his Book branded as an *Indictment against the Saints*, what cause is there for this high charge, whom, when, where, and whereof hath Mr. Crofton accused? This Author calls him *his accuser*, he shall do well to put him to shame by telling the world whereof Mr. Crofton accused him, Mr. Crofton doth in his book suggest groundlesse, unwarrantable, Secession from, voluntary non-communication in Gods worship, is a private or negative Separation; the first act towards a positive and totall Seperation, but is this to accuse the bretheren? cannot a Minister suggest the sinful nature of an act, but he must be

arraigned as an *Accuser of the bretheren*, oh Charity! oh Sobriety!

Sir, Who readeth Mr. Croftons book; and seeth not that it is so far from an *Indictment* or *Accusation* of others, that it is a *sober, serious, and necessary Apology* for himself, and his own practice most groundlessly, unchristianly and incharitably *accused by others*; and those, some of the bretheren; who never administred, or attempted to reprove the things whereof they did accuse him; in his whole Conflicts for Reformation, he had protested he *could communicate in Gods worship under that order, by which he could not administer*; coming to practice his principles, what Calumnies; what Censures did accuse him of defection and Apostacy? And this, thus extorted by false accusations, is most falsely accused to be an *accusation of the brethren*; Oh! Charity! Oh Sobriety!

Sir, We cannot expect he should rightly take up Mr. Crofton's *Argument*, who hath so grossely mistaken himself, and the generall nature of his work, let me observe to you his mistake in the very form, and so in the force of what he is pleased humbly to tearm Mr. Croftons Doome Argument.

Page 15.

Having passed his many needless distinctions, he professeth himself a *negative and partiall Separatist*; he is best, see to his Warrant, least being loosed from the Harbour he be driven he knows not whither, I am glad he disavoweth *Positive Separation*, gathering a select Company into a Corner, some who shrewdly guess who this Author is, think they durst presume to charge him as peccant in this respect; but sure I am Mr. Crofton, and other good men, are no little grieved to observe some Presbyters, not only *absent* from publique assemblies, but also *celebrate the Lords day* by preaching and Ministration of the Lords supper, to a select Company in private, as if they were designed to verifie that Independent Calumny; (*Presbiterated Churches are gathered Churches.*)

His Separation shewed, this Antagonist assaults Mr. Crofton's Considerations; that he might fence with better successe, he forceth the chief of them into this syllogisme according
to

to his own fancy, not Mr. Croftons Argument.

Communion with the Church, visible in all acts of solemn Public worship; is an essential part of the Sanctification of the Sabbath or Lords day, and indispensable Duty of every particular Christian to be onely superseded by an inevitable necessity &c. Pa. 15. 16.

This is indeed Mr. Crofton's proposition; on which this man doth assume, as that which he saith, must be the assumption, and accordingly stateth the Conclusion.

But Communion with the Church of England in her Liturgy, or Common-Prayer (called Divine Service) is Communion with the Church visible in solemn publique Worship.

ERGO.

Communion with the Church of England in her Liturgy or Common-Prayer is an essential part of the Sanctification of the Sabbath or Lords day, and indispensable duty, &c.

Sir, this Argument thus framed is a monstrous Argument; especially to come from Mr. Crofton; they that ever heard him preach, read his writings, know his person, principles or practice can believe him, such a *Mecenas and Advocate* for the English Liturgy and Common-Prayer-Book, as to assent and conclude Communion in it, to be an Essential part of the Sanctification of the Sabbath; So as that the Sabbath or Lords day cannot be sanctified where the Service-book is not attended, assented to, and acted in.

But Sir: What ground or reason in Mr. Crofton's Plea hath this Antagonist, which necessitateth this Assumption and Conclusion as that which he tells us must be.

Mr. Crofton's Book is an Epistle to a Friend, his Argument is not (therefore) logically formed, but very legible in the Connexion and scope of his discourse; but this Author doth not in his book, or Margin, cite, or refer his Reader to one single sentence, or word on which he bottometh this assumption and conclusion as that which must be, he indeed hath confidence enough to affirm. Mr. Crofton saith, the Liturgy or Common-Prayer is an act of solemn publique worship: but doth not tell us where he saith it; and I am sure I have read all that he hath written, and I never found that he said it; I

Page 22.

must say, Sir, they say so of this humble Remonstrator, though spoken with so high confidence, is not a sufficient ground for credit: the rather, because the question Mr. Crofton did discusse, and was to bring into conclusion was not; whether *Communion in the Liturgy or Common-Prayer-Book was an essential part of the sanctification of the Sabbath*: Truly sir, Mr. Crofton hath disputed fairly, if onely this Antagonist can find his syllogisme conclude, what never came into his question: his logick hath lately failed him very much: Sir, sure I am? whosoever shall read and regard the scope of what Mr. Crofton hath written on this Argument shall find another assumption and conclusion, then what the zeal and prejudice of this Remonstrator hath assumed and concluded: the true state and form of Mr. Crofton's Sillogisme is manifest to be this,

Communion with the Church visible in Gods solemn publique worship is an essential part of the sanctification of the Sabbath and indispensable duty.

But Communion with the English Church in the worship by her celebrated, is Communion with the Church visible in Gods solemn publique worship.

ERGO.

Communion with the English Church (having no opportunity with any other) in the worship of her Celebrated is to me an essential part of the sanctification of the Sabbath, and indispensable duty.

This Argument Sir, is far from assuming and concluding the *Communion in the Liturgy*, is, an essential part of the sanctification of the Sabbath, and indispensable duty, and that the worship celebrated in the English Church, must be the Subject predicated in the assumption of Mr. Crofton's Argument: is manifest to every one who observeth these passages in his amplifying the consideration which containeth this Argument

1 Communion with the English Church in the worship by her celebrated; notwithstanding the defects and disorders in Ministration thereof; was the question Mr. Crofton did dispute, and must bring into his conclusion.

He.

2. He saith to his friend, you yet enjoy a liberty of worshiping God in due and right order, and may drink the waters of the sanctuary in clean vessels i. e. Without the Liturgy its Rites and order (it is manifest this he intended) long may you enjoy it, and if God take pleasure in me he will in due time restore me to it, Sr. is it likely Mr. Crofton would assume and conclude the Liturgy is that solemn publick worship which is an essential part of the sanctification of the Sabbath, and indispensable duty; whilst he professeth he had sanctified the Sabbath, and worshipped God without it, and hoped for a restored liberty so to do again as a token of divine favour to him; he acknowledgeth it to be his friends priviledge, prayeth the continuance, feareth the loss of it; that he did enjoy a liberty to worship God in due and right order without the Liturgy, he complaineth of of it as his affliction that he had no choice, but was under a necessity of attending Gods worship in this order Ministred, or he must enjoy no solemn publick worship of God. Sr. all men must confess those things will not square with an argument that shall conclude Communion in the Liturgy is an essential part of the sanctification of the Sabbath &c. but they are exactly square with an Argument for Communion with the Church in Gods worship there celebrated, though Ministred with rudeness and disorder.

Reforma-
tion not
Seperati-
on.
Pag 6.

3. Mr. Crofton as a conscientious Christian, and serious Casuist, having concluded Communion in Gods worship was his indispensable duty, in the general; enquireth what specialty might become a moral bar, and warrantable supersedeas to the same, hereupon he considereth what is pleaded by the Separatists who abound among us; and among other things the Liturgie by which Gods worship was ministred in and to the Church, admitting the defects, disorders, and corruption charged on the same, he concludeth they are great, and evil, but not an evil of that nature and quality, as to constitute a sufficient bar to Communion in Gods worship ministred by the same. Sr. it is manifest the worship concluded by Mr. Croftons argument. (and the scope of his whole discourse on this consideration,) is distinct from, though ministred by the Liturgie, and that this is considered as a moral bar, or warrantable supersedeas to that, but is found insufficient.

Reforma-
tion not
Separati-
on.
Pag. 25.

Sr.

Sr. our Antagonist having thus mistaken and misformed Mr. Croftons argument, must needs be concluded to fight with the fancies of his own prejudice; and so I might dismiss him; but Sr. I seek verity, not victory, and would if possible he may see his mistake more plainly upon the whole case of this Controversy, in which Mr. Croftons conflict is the more uncomfortable because single, and failed by those whose place and duty oblige them to his succour: but the Conquest is most certain to him fighting for the truth against all extremes for *vincit veritas*: I would therefore direct a word to this Remonstrator, and tell him in his ear, if instead of those many needless and some groundless distinctions he hath multiplied, he had well weighed and closely pursued the *Criticisms* in this case stated by Mr. Crofton, he had saved this labour, or written with better success, and more satisfaction to his Reader, if he will not be offended I will note unto him a distinction or two, according to which Mr. Crofton doth move, and on which this controversy doth depend.

Page 22.

Sr. This Remonstrator maketh much ado, in distinguishing solemn publick worship, by *persons, place, and reality*, in which he fighteth with his shadow, for Mr. Crofton would not differ with him, about them; though I believe he will dislike his expressions concerning them, instead hereof he should have observed Mr. Crofton hath distinguished between.

1. *The substance of solemn publick worship*, which consisteth in the *matter, and essential form* of every ordinance, both which must be determined by the Lord and directed in his word.
2. *The Ministerial mode of worship*, or that humane dress, in and by which its celebrated in and to the Church, which is not determined by the Lord, nor directed otherwise then as to its general nature, as that it be *serious, reverend, grave, and the like*, in the word, but is wholly left to the wisdom and faithfulness of such to whom the Ministration of solemn publick worship is committed.

Unto this distinction our Remonstrator should have added this second *viz.*

Com.

Communion in Gods worrip, thus or thus administred, which consists in an humble, reverend, attendance on, and acting in the worship of God, as hearkening to the petitions pronounced, and sighing or speaking an Amen to them, and the like.

Communion in this or that mode of ministration: so as to assent unto it, and act decently in it: as the Ministers administration by it, or the peoples personal actings in popular Responds, contamations or corporal gestures, required by it without any relation to, or direction from the worship of God.

Sr. These distinctions are manifest in themselves and manifestly necessary to all understanding Christians the worship of God in its substance consisting of matter, and essential form, is clearly distinct from the humane dress, and ministerial mode by which it is celebrated in and to the Church; preaching the word is Gods worship, by him determined: for matter, his word, will and mind, for form preached, solemnly spoken, discoursed in and to his Church: but that the preaching be an analytical explication, or metaphrastic amplification of any portion of Scripture, whether it be by Doctrine, Reason, and Use, or onely a discourse argumentative to confirm an Article of faith, or confute an error is indifferent, undetermined by the Lord, left to the wisdom and faithfulness of the Preacher; and this or that mode is clearly distinct from Gods Ordinance of preaching, which is fully, formally existent in and to the Church by any, by every mode which the edification of the Church shall dictate, and the ability, wisdom and faithfulness of the Preacher shall determine.

The *Methods and Phrases* of administration of the Sacraments by previous or subsequent exhortation to duty, discourses of their nature, use, and end; and prayers so modified and phrased, are apparently distinct from the Sacraments, those parts of Gods worship, which substantially exist, when water, bread and wine, the right matter, are ministerially applied in the name of the Father, Son and Holy Ghost, as significant sealing memorials of Christs death, body and blood; the essential form of Gods ordinance and instituted worship. The same Sr. is considerable in prayer, the substance of which ordinance doth consist in a calling upon God in the name of Christ for things agreeable to his will, so that

that where things agreeable to his will is the *matter*; and calling upon God in the name of Christ is the *form*; by whatsoever *humane mode, order of speech, phrase, words, sentences*, the same is performed in, and for the Church it doth substantially exist, is distinct and to be abstracted from the same.

Sr. on this first, the second distinction doth manifestly arise, viz. *it is one thing to Communicate in Gods worship*, preaching, prayer, or Sacraments, substantially existing in any, in every ministerial mode, and dress by which it doth exist in and to the Church; although these cannot be divided when Gods worship doth exist in to the Church (for God cannot be worshipped by men, without the humane ministration of his ordinances in some suitable mode) yet they may be easily and plainly distinguished so as that the Church and particular members may know their distinct interest in Communion; the people in the general nature of the worship, substantially existing *Gods*, in matter and form, in and by any humane mode whatsoever, as that which concerneth and is charged on them, all in common, and the Minister the specific and ministerial mode of administration of Gods worship between God and his people; which is personally incumbent, and charged on him by virtue of that office for modification of Gods ordinances, which he hath received from the Lord.

Sr. These distinctions are not more manifest in themselves, then that they are *Mr. Croftons*, in this very case and controversy; I would not that this Remonstrator should think I come to relieve Mr. Crofton, with any distinctions, which are not *his*, and plainly legible in the plea he doth implead, be pleased therefore to observe *Mr. Croftons* own words. *Under all our corruptions, we must not, we cannot, we dare not deny the matter, and essential form of Gods ordinances and worship is continued to us.*

Again Sr. in this very and special case of the Liturgy Mr. Crofton thus writeth; *I confess the Common prayer is my burden, by reason of its defects and disorder, and the rudeness of the Ministerial method; I stand convinced it ought to be altered, yee abolished, &c.* Yet I must confess I finde no matter in it, to which on a charitable interpretation, a sober serious Christian may not say or can denie his Amen: and though I distast the Ministerial method, I cannot but observe in it the essential form of prayer viz. a calling upon God in the name of Christ.

Sr.

Reformation
not
Separation.
on.
Pag. 24.

Page 25.

(II)

Sr. Can any terms make these distinctions more plain, and yet Sr. these occasion in Mr. Croftons plea for his Communion two more, which do arise from, and depend on these.

The first concerning corruptions, which he considereth to be *intrinsecal vitiating the Subject*, nullifying Gods ordinance, destroying Gods worship, and so necessitating separation. Pa. 10. 21
22, 23.

Extrinssecal superadded to, concomitant with, and conversant about Gods Ordinances, which notwithstanding doth exist for matter and essential form perfect and entire, capable of due operation, as *stinking fish doth nourish*, or *water puddled, or taken in an unclean vessel* doth quench the thirst, and preserve life.

This distinction, this humble Remonstrator, doth with some scorn observe, and pass by as of little or no weight, though the case of conscience now controverted, doth depend upon it, and directeth the next distinction. *viz.*

Reformation which supposeth the subject to continue *substantially the same*, but attended with some *circumstantial corruptions*, the removal of which must be endeavoured, but these notwithstanding the subject may with safety, and it must in duty be used.

Separation supposing the subject so *viciated*, that it cannot be used with safety, without sin, and must therefore be shunned.

These distinctions most humbly slighted, I wonder at, that this Remonstrator should flie out so high, as to cry out Mr. Croftons instances of *stinking fish, puddled water and unclean vessels* yield not the least satisfaction to me; for it is evident to any impartial Reader his prejudice never suffered him, to finde the form, and therefore he could not feel the force of the argument; for if the *Liturgie* be but a vessel though unclean, this argument *extrinsecal corruptions, being consistent with Gods true worship, will not warrant a secession, or negative separation*, appeareth very cogent, and is well amplified by the instance of *puddled water or an unclean vessel*. Page 24.

Sr. These distinctions being not more manifest in themselves, and to be used by Mr. Crofton, in the plea which this Antagonist doth implead; then to be *Crisis* of this Controversie; the the hinge on which this great case of conscience doth turn. I will

presume on my friend so far, as to present you with some short and plain *Aphorisms* concerning Gods worship, and his peoples communion ; you may (if you please) call them *Mr. Croftons Creed concerning communion with Gods Church*. I cannot but commend them to the observation of Gods people, & consideration of Gods Ministers, as those which few sober men will deny to be true, and being well understood would readily direct a godly mans course in the hour of temptation which is come upon us.

1. *The Church Catholick visible distributed* (through necessity, and good order) to particular *Assemblies* must sanctifie the Lords day by an holy Convocation.

2. *The Congregation of perticular Christians convened in full and open joynt Assemblies, to celebrate Gods solemn worship, is the formality of an holy Convocation* : in which every particular Christian must make conscience to be present, and continue from the beginning to the end of the ministration of Gods worship, they must assemble on the sound of the silver trumpets, and not depart without the Priests blessing.

3. *The worship celebrated in the holy Convocation for the matter and essential form by which it substantially existeth, must be determined by the Lord, and by him alone* : all other matter though in a form by God directed ; or the matter without the form by him appointed, is *superstition* to be avoided ; a *dogs-head* or *Swines blood* offered by a lawful Priest, and with *Levitical Rights*, and Incense in the hands of *Chora Dathan*, and *Abiram*, or a Lamb and Bullock offered by the lawless of the people at *Dan* and *Bethel*, are equally abominable to the Lord, Baptisme by fire in the name of Father Son and holy Ghost or by water in the name of God the Father, and time the Mother of all things is equally void and vile, no worship of God.

4. *All worship of mens invention superadded to Gods appointment must be avoided, abandoned by every of Gods people, but Gods worship substantially existing with the same must not be disowned or declined* : the mountains of Israel, the Temple must be frequented, devoutly resorted unto, though the high places be on the one,

one, and the Image of jealousy be in the other; these *super-added evils* provoke God, but the *Simbolls of his presence* continued, bind his people to due and constant attendance: the *Crosse in Baptisme* is to be (if possible) avoided but *Baptisme* formally existing must not be disowned, declined, because the other is *superadded*.

5. Gods worship celebrated by and among men, must be ministered, and exist in an and by an humane mode and dresse suitable to, and so fit to edefie such a Creature and society. Gods word and Sacraments, his peoples prayers, must be ministered in, and by modes, methods, words and actions, invented by the minde, expressed by the tongue, and performed by the hands of men.

6. The humane mode and dresse, words and phrases, by which Gods worship must exist, and be ministered in and to the Church is not determind by the Lord, but wholly left to the wisdom and faithfulness of them who minister the same, hence it comes to pass, that the substance of Gods worship continueth the same, in respect of matter and essential form by and under various ministerial humane modes; Gods word is preached, though sometimes one way, and sometimes another; the Sacraments are formally administered, prayers are truly made, and the one and the other is Gods Ordinance, the same unto all subjected to it, though the ministration thereof doth varie according to the various Gifts of the administrator.

7. The humane Ministerial modification of Gods Ordinances in and to the Church is the formall act of the Ministeriall Office to be fulfilled, and performed by the Ministerial gifts, the personall abilities, of every individvall Minister, who is gifted of God, and ordained by the Church for that purpose. Gospel Ministry is an office in Gods Church authorizing enabling, its subjects not to institute any new worship for matter or forme, but to Minister the worship appointed by the Lord in an humane mode, and order, such as may edefie the Church: the matter is the determination of God, the Ministeriall mode is the digestion of the man, invested with an office to that purpose. the word and the preaching of it is appointed by God, the mode, and terms in which it is preached, to reproof instruction, or correction is the work of the officer, ordained to preach; he is gifted, and authorized to dicotomize, divide the word aright; the case is the same,

in

in Sacraments, Prayer, Censures, all which must exist in, and too the Church by the Ministerial mode and order, words, and expressions, in which the Minister entrusted with them, doth exhibit the same to them: herein each Minister must employ his Ministerial gifts, his personal abilities; this is the service he must do to God, and his Church; he is a steward of the Mysteries of God, to distribute his masters Goods with the utmost of his skill and faithfulness: *dicotomization of Gods word, modification of Gods worship*, is the work in, and by which he must approve himself *a workman which needeth not to be ashamed*: in this he cannot without sloath and perfidie assume, another mans mode, or suffer himself to be imposed upon; so as to vail his own received gifts and to administer by the modes, and formes digested and composed by others.

8. *The ministerial mode, and order of Gods worship being wholly humane, determined by mens Wisdom and faithfulness, it is and cannot but be subject to much & great corruption in defect, & disorder rudenesse, & irreverence in expressions; some Ministers are rash and inconsiderate, unaffected with the Majesty of God to whom they approach, in whose stead they stand, in and to his Church unacquainted with the nature of the ordinance to be administered by him: and the quality of the Church in and to which he doth minister (which things are the only dictators of that mode by which they minister) there are many times rude, preposterous, rash, irreverent full it may be of nonsense, and tautologies, in the modes by which he doth minister; some are proud and curious, and in their carnal policy compell an uniformity, in ministerial mode, not necessary, yea sinfull; (restraining ministeriall gifts, and the Churches profit by their variety) these pretend to correct some mens rudenesse, and irreverence, by imposing their own prescribed composed formes and modes of ministrati- on (to the open violence, and almost subversion of the office of the Ministry) these again met, with men of sloathfull, or slavish spirits, who are idle and neglect their own ministerial gifts; whilst others (on pretence to peace and obedience to superiors) do admit them the formes composed by others; betraying the office they have received from*

from the Lord, no wonder to find defects and disorders in the ministerial mode of Gods worship, whilst the same is wholly dependent on men of weaknesse, subject to folly and infidelity: the best of men and Ministers need a Priest to make attonement for their holy things.

6. *The guilt of all defect and disorder in the humane ministerial mode of Gods worship is immediately, properly, and directly personal, charged on the Minister, and on him alone: not on the Church, or any the members thereof.* The guilt is proportioned to the duty, modification is a personal duty, charged on the officer appointed to that office: this guilt may indeed (as other sins) by accident be derived to the Governours of the Church, who should, but do not set up, and ordain men to the Ministry, and suspend, and put down such who want ability, well and rightly to modify and minister Gods worship and Ordinances: and to the people and individual members, when they observing defects and disorders in the Ministerial mode of worship, do not grieve for the sin of others, and complain of it as burdenfom to themselves; and in liberty of choice, if they do not choose better, but sit contentedly under the same. *Eli* by the first, brought on himselfe the sin of his sons, prophane ministrations, and the God-fearing *Israelites* delivered themselves by the last: but there is no common reason which can derive the sin of rude Ministrations on the people.

10. *All defects, disorders, rude and impertinent expressions, in the humane, ministerial mode of Gods worship: are corruptions, circumstantiall, and extrinsecal in, and by which Gods worship may substantially exist in matter, and essential form, capable of operation to its appointed end.* The Scriptures are read, though in parts and parcels, and in a corrupt, imperfect translation: all which are evil: and abate the efficacy to edification: but are not such evil, on which we may conclude the Scriptures are not read, or cannot edifie the hearers: the word is preached, and may profit the hearer, though the Sermon be raw, rude, indigested, immethodical, and in wild and unfit expressions. Prayer is presented to God, though defective in some matter, to be desired, disorderly.

disorderly in the manner of expressions, uttered with abruptions, abbreviations, pauses, and pokings one again: None of these evils do vitiate the subject, or alter the matter or essential form of Gods Ordinance, so as to destroy the substance: these make Gods worship not so serious, grave, and reverend as it should be: but these, notwithstanding it doth truly, fully, formally exist Gods worship: the third, not second Commandment is hereby broken. God's name is truly but not rightly used: he is truly worshipped, but these adjunct qualities which should attend his worship are wanting: the want of reverence and right order in the ministration of his Ordinance doth provoke God, but will not conclude he is not at all worshipped.

11. *Defects disorders and corruptions in the ministerial mode of Gods Ordinances fixed, continued and reiterated, are more sinful and offensive to God, and his people then those which are present and transient, but both these are sins of one and the same nature and quality, and of equal influence on Gods worship ministered by the same.* Corruptions fixed and reiterated, are more wicked because more deliberately, and wilfully used: more offensive to Gods people because foreknown: like the rude ministrations of Elies sons, they make the Lords people loath the offerings of the Lord, but yet they enter not into Gods Ordinance, so as to vitiate the same, and make it cease to be his prayer, is no lesse prayer when pronounced by the defective, disordered forms which are fixed and reiterated; then when expressed by the raw, rude, irreverent modes, presently conceived by the Minister: the last may be more excusable in the Minister, and more comfortable to the people: but prayer is as truly formally, existent Gods worship under the first: the fixed reiteration of a defective, disordered ministerial mode of worship addeth to the degree: but altereth not the nature and quality of the sinne.

12. No defects, or disorders in the humane ministeriall mode, (whether fixed and reiterated in, and by imposed, and prescribed forms, or expressed in, and by present, transient conceived forms, in and by which Gods worship doth

doth substantially exist, for matter and form his, in and to his Church) will warrant any Christians secession, voluntary withdrawing from the holy Convocation, or non-communication in Gods worship so ministred: for these, notwithstanding Gods worship doth truly, fully, formally exist, capable of operation to its appointed end: 2. This sin is purely personal, chargeable on the Minister, who standeth charged with the office of ministerial modification of Gods worship, in, and to the Church: the people or particular members of the Church, may and must passe on this (as other personal acts) a judgement of charity, which doth direct them to grieve for the sin existent; to complain of it, and as they have opportunity to admonish the sinner: (though the sons of Eli) of it, and seek the correction and removal of the same; but they have not of it any *judicium publicum*, judgement of Office, charged on them, by the specialty of duty: and armed with a just morall power of correction, so as that the same should be the neglect of this publique duty become their sin, and leave its guilt on their souls: that Gods worship formally exist in every mode of ministration: every Christian and member of the Church must judge and see: for by this corruption, the holy Convocation ceaseth, and they worship not God: but the mode it selfe is personally charged on the Minister: the defect and disorder is an accident resulting from the sloth, negligence, ignorance, weaknesse and unfaithfulnesse of the Minister, and an adjunct separable from Gods worship existent by the same.

Sir, I pray you take good notice of this, that the private Christian, and particular members of the Church have no publique judgement of office, concerning the Ministerial mode of Gods worship: for Sir, it is a notion of much weight, and use in this Case, and it appeareth plainly true, if the modifying of Gods worship, be, as it cannot be denyed to be the personal act of an Officer appointed to that end: moreover Sir, if the people have a publique judgement of the ministerial mode of Gods worship, we are under a necessity of having what we so much complain against, and cast off, (*viz*)

a fixed Liturgy for the mode of Prayer, Preaching, Ministration of Sacraments : must then be known to the people, and judged by them free from all defect and disorder, before the people can attend Gods worship in that Ministration : it must be confessed impossible, for a single Minister constantly to communicate to every particular member of his Congregation : the *mode* into which he hath (by his personal abilities and ministerial Gifts) cast the *word* Prayer and Sacraments : no serious, sober Christian can think the people to be guilty of those rude *methods*, indigested, raw, *expressions* tautologies, solecismes, and disorders, which a Minister may utter in his preaching, and praying, yet this is inevitable if the people have a publike judgement by special office, of the ministerial mode of Gods worship : it is indeed true, the defective, disordered mode of worship which is fixed, stated, and so from time reiterated is more obvious and offensive, then what is transient, and so by the judgement of charity more burdensome to the people, the grief of it being continued and renewed : but it is the judgement of office, armed with power to correct, deriveth the guilt of the one, or of the other.

I hope Sir, our Remonstrator will by this time see, that he hath most grossely mistaken Mr. Crofton, and the whole scope and nature of his Plea, and the very Crisis of our present Controversie, he will sure now see Mr. Crofton pleadeth not for Communion in the Liturgy, he is positive in it : a Minister cannot without sin minister Gods worship by this (or a much better) mode (if generally and exclusively imposed) of worship, he never yet advised, justified, or defended the peoples personal acting, by exclamations, popular responds, and groundlesse variation of Gestures, the part allotted to the people in, and by it; and this is Sir, properly Communion in the Liturgie. Sir, Mr. Crofton doth consider the Liturgy in its general nature, a Ministerial mode, conveying some part of Gods worship, in, and to the Church, the which he confesseth is defective and disorderly, and therefore the grief and burden of the Lords people

people; but it doth not *vitiare, destroy, or nullifie* the worship ministred by the same; but that it substantially existeth for *matter and form* Gods worship, capable of operation to its end, by reason whereof the people having no choice of a better, and *more orderly ministerial mode*, must, (though with grief, and a burdened spirit) attend the same; blessing God they have his *ordinances*, though in an unclean, unhandsome vessel, or rudely mangled, or *ill-favourably carved*; so that *Communion in Gods worship* thus ministred; not *Communion in this ministerial mode* is Mr. Croftons Question.

Sr. I having corrected this *Remonstrators* most gross mistakes, shall now take a view of the strength of his argumentation, in Pag. 16. what he supposeth to be an answer to Mr. Crofton's 17. plea.

To his falsely formed argument, or Syllogisme he saith, his answer shall be by

Concession.

Distinction.

Retortion.

In the first part of his answer, *viz.* his *Concession* he yieldeth to Mr. Crofton; the *truth of the Church of England*; about this we dispute no longer, onely some who will clap him on the back, for appearing an Antagonist against Mr. Crofton will think by this *Concession* he hath given away his cause.

Sr. One thing I cannot pass without observation; and that is, an expression wildly let fall, to which I cannot consent to him *viz. personal corruptions in scandalous professors, or other Church members, (Minister (as well as others) the Hophni, and Phineas of our age) defile the Church*: this I understand not, nor doth he tell us whether it defile the Church immediately, and of it self, or consequently and by accident,

the defect of the Church, in some duty incumbent upon her, intervening, to derive the sin unless by this last way; *personal sin*, and *Church guilt*, are a contradiction: the prophaneſſe of *Eli's sons* was indeed charged on their Father *Eli*, and that by accident onely: but I never read, nor can finde it was charged on the *Church of Israel*; the God fearing *Israelites* did deliver themselves, by their *rebukes of their disorder*, without forbearing to bring their offerings to the Lord, though they were rudely Ministered by prophane hands.

By way of Distinction.

Pag. 19.
20.

Here he distinguisheth between Communion by
Profession, *Participation*.

How warrantable, and well grounded this distinction is, I shall not now consider; I do not finde Mr. *Crofton* to be concerned in it; onely I must tell this *Remonstrator*, I understand not the necessity, and priviledges he appropriateth to Communion by profession, (if that profession be abstracted, from, and opposed to participation) calling upon God, worshipping, God, and the *visio saluifica* are not had, or done by a bare profession of the true religion, but do require personal participation, to make man enjoy, the priveledges to them belonging.

Pag. 21.

Again I must tell this Remonstrator, Mr. *Crofton* will denie there are many, or indeed any members of the universal Church; (he sure means visible and militant, or it squareth not with his discourse) *who never had opportunity of assenating themselves with, or joynt communion in the solemn worship of Gods*; for if they be actual, formal members of the Church visible, they had an opportunity to be made such; men as we are not members of the Church; saying faith may give relation to the Church

Church Catholick invisible, but membership with the Church Catholick visible, could not be had without an opportunity of joynt Communion in Gods worship in some particular Assembly:

The Whole improvement of this distinction by this Antagonist is onely to infer what Mr. Crofton had yielded, yea interminislated, viz. *Communion in Gods worship, with Gods Church is an indispensable duty of every soul called by the name of God; to be onely superseded by the real inevitable necessity of some natural (such as is humane violence) or moral (such as is the certainty of sin by such Communion) bare.* About this therefore we are agreed.

The Remonstrator maketh another distinction of publick solemn worship in respect of

Persons worshipping.

Place of worship.

Reality of matter, and Constitution of the worship.

On what ground he multiplieth these distinctions I see not, unless on a meer fancie that Mr. Crofton determined the worship of God to be solemn publick in, and because of those places appointed, and used to that end in this nation; unto this conjecture I am lead by his hot assertion, *locality under the Gospel is meer matter of indifferency; God having only stamped sanctity on places among the Jews.* Mr. Crofton bearing me witness: for which in his Margin he quoteth Mr. Crofton his *Altar worship.* page 77. but good Sir, what needs this heat? Mr. Crofton did witness this assertion in his *Altar worship*: hath he unsaid it in his *Reformation not Separation*? he pleadeth for communion with the Church: but did he ever confine the Church to any place? he saith private particular members may not withdraw themselves, or deny communion, with the holy Convocation or Church assembly, wheresoever it is held; but he never

Page 26.

ver

ver denied the Church or holy convocation was convened, and (if necessitated) may be again convened in woods, caves, dens, or poor cottages. Mr. Croston doth grant the Church is an holy convocation in any place assembled, but he doth deny that 10, 20, 30, or 40. private particular Members, (among whom may be a Minister by his office a Publique officer) assembled in a place distinct from: it may be opposite to the Publique Assembly, is a Church or holy Convocation: and truly should he grant this, he must be at a losse how to know a Conventicle or determine a Schismatical Assembly, and throw down the Bankes of all Church order.

Pa. 28. 29. That the Church of Englands Liturgie, or Common-Prayer (the great Apple of strife) is a part of this Real solemn worship of God, and Communion with her therein is an indispensible duty I must (saith this Antagonist) take leave to deny: and Mr. Croston will reply to him, do so and welcome; for greater zealots for the Liturgy, then ever Mr. Croston is like to make, will not once affirm that the Liturgie is a part of reall solemn worship of God: it is not properly any worship at all; it cannot then be reall solemn worship of God: the Liturgy in the strict forme, and generall nature of it is not worship but a Politicall (though Ecclesiastique) order and direction, unto praying, reading the Scriptures, and Ministration of Sacraments; methinks this learned man should not confound; reall solemn worship, and a Political order relating to solemn worship; they are in themselves manifestedly distinct. wherein the Liturgie doth prescribe, and impose set formes; and certain words by, and in which Prayer, or other parts of worship must exist in, and to the Church it is only a Ministerial mode, exhibiting worship; it is not worship it self: I hope this acute disputant, will not affirm the form or mode into which he casteth, and by which he expresseth Prayer, is real solemn worship: I hope calling upon God in the name of Christ, for things according to his will, is the formality of solemn worship, and that his, or other mens formes expressing the same, is only the ministerial mode, by which it is exhibited in, and to the Church.

So, How vain, and frivolous, are these high-flown Epeithes, which this humble Remonstrator doth give the Liturgy humane ordinance, super-erogatorie worship, arbitrary service, Scripturebitten worship: whilst it is not at all worship: but almost a Politick Order, and Ministerial mode of Worship: but I must take up: least by correcting a mistake, I also be branded to be the *Mecenas* and *Advocate* of the Liturgy: We shall hear more of this in the next part of his answer, which he saith is by way of

Retortion.

And what is it that he retorted on Mr. Crofton?

Communion with the Church of England, may be superseded by reall inevetable necessity, exconcessis: by Mr. Crofton's own Doctrine, and assertion; but mine (that I may put in for a supersedeas) is a reall inevetable necessity saith the Remonstrator: If so fir, is this a Retortion? I should have thought it to have been more properly accounted ajoyning Issues, according to Mr. Crofton's Rule: which he could not; doth not, deny to be a Rule of truth, not to be avoided: but binding all non-communicants in Gods worship to assigne and plead the inevetable necessity which must be their warrant for secession, so as to acquit them from Schisme, or sinfull separation: Let us hear fir his inevetable necessity pleaded, and herein he tells us.

Page 31.

He cannot communicate in two things:

1. In the Liturgie
2. In the Sacrament of the Lords Supper.

He cannot communicate in the Liturgy, nor did Mr. Crofton ever advise he should: But I hope he will assigne a good reason why he cannot communicate in Gods worship Ministred by the Liturgy: he saith he joyneth with the Church in

Prayer,

Prayer, praises, and hearing the word: he sure will not deny the reading of the word to be a Publique Ordinance of God, and part of publique Solemn worship: he will I hope manifest an inevitable necessity for his own non-communication in that: and for his absence from any, those Prayers which are by the Church put up unto God.

The necessity of my noncommunication in the Liturgy (saith this Remonstrator) is grounded on invincible doubts, about the Lawfulness of such a constitution:

Pa. 32.

Sir, I cannot but pittie the man, doubts are a Rack to the minde: and being invincible he is like to live in constant bondage: Sure I am, Mr. Crofton will consent, he follows his conscience though erroneous being duly carefull, and humbly studious to certifie, rightly inform the same: But sir, methinks he vexeth his soul, entangleth himself and seeketh to ensnare others with a needless scruple, viz. Whether he may communicate, where the constitution of a thing is unlawful: Mr. Crofton is at no distance with this Remonstrator as to the lawfulness of the constitution of the Liturgie he will not stand to admit his 3. Maximes in reference to Gods worship

What is unusefull

What is unnecessary

What is in his general

nature not commanded.

} is unlawfull.

But they come not into his Question: nor hath these things any thing of answer, to any thing pleaded by Mr. Crofton, for Communion in worship ministred by the Liturgie.

But

But Sir, the constitution of the Liturgy being granted to be unlawful, and what ought not to be; the Question yet abides, Whether the Liturgy, being an unlawfully constituted mode of solemn publique worship, be so far unlawful, or unlawful in that kind and quality of unlawfulness, which will constitute a warrantable reason for non-communication in that worship of God, which is ministered by the same: Sir, all things unlawful, and relating to Gods worship, will not warrant non-communication in Gods worship; he must therefore specify an unlawfulness in the Liturgy, which will be of the kind and quality which riseth thus high, or he doth nothing; and I confesse, were it not for some fallacie in his tearms, more then (I apprehend) is in his minde, he doth this to purpose, it is this, *The Liturgy is no worship of God, but will-worship, &c.* no reason then he should communicate in it as such: But Sir, how shall we understand his words? they are capable of a good and true sense, for the Liturgy is no worship of God; nor is it any will-worship; for, as I have before noted, it is not any worship at all, but a political order, at the most an humane ministerial mode relating to Gods worship: But Sir, the whole scope of his Book, and bent of his spirit, maketh me assured, this sense came not into his minde; but rather this, *The Liturgy is not Gods worship, i. e. it is an unlawful constitution, and God is not at all worshipped by it, or in the use of it; he therefore concludeth, his crime is in not joyning in prayer in such a dress or form.* Pa. 29. 35

And Sir, this sense maketh his words an assertion so horrid, and uncharitable, that he professing himself an *Antisectionarian*, I would (if I had once ground to support my Charitie) hope he did not intend it; for Sir, this is the old notion urged by the brain-sick *Brownists*, and others repelled and reprov'd by the old non-Conformists. Page 30.

Sir, the truth is, in this sense he must be understood, or in none to this purpose; and then be pleased to observe the height, rather then strength of his Argument.

If the Liturgy be not Gods worship, (i. e.) Gods worship be not celebrated by the modes and forms directed in the Liturgy: it then followeth, our first Reformers and Marian Martyrs, rejoyced in, and dyed under a mode of divine worship, by which God could not be worshipped: all our pious painful preachers

ministred by, and all the Christians in the time of Queen Elizabeth, King James, and most of the Reign of King CHARLES the First, attended on a mode, dress, or form, by which God was not worshipped: all the Ministers who now minister in publick, and all the people in England who now attend the same, do minister by, and attend a mode, form, and dress, by which God is not worshipped: and all who have been baptized, or received the Lords Supper in and by the modes, and forms directed in and by the Liturgy, have been mocked and deceived, and enjoyed no Sacraments; and then Sir, judg you whether England be not Pagarized, and the Independents have not reason to gather Churches in England.

Sir, this man saith, his charity must be onely judged by God; sure I am, he giveth men (by such an assertion as this is), little cause to think he hath much; for a more notorious breach of charity, cannot befall the most rigid Separatist, the Church of England ever knew.

But Sir, what reason doth this Remonstrator render, why God is not worshipped by the Liturgy? it is this, the manner (for the matter he yields; and essential form he cannot deny, of the worship) the form and dress is humane: we grant it Sir, so is the mode and form of his studied Sermon, and conceived Prayer; will he be willing we should conclude God is not worshipped by them? will he stand by it that the ministerial mode of worship is determined by the Lord in his Word? if so a reading ministry may serve Gods Church, for there is no need of other ministerial guises; I would advise him to recollect his thoughts, and see whether he can deny, that it is Gods will, in condescension to mens weaknesse, that the ministerial mode of his worship, be determined, digested, by the wisdom and faithfulness of his Ministers gifted and appointed to that purpose.

Sir, though the Liturgy is a mode of worship obnoxious to exception, and unlawful; yet it is only a ministerial mode, whereby in reference to Prayer, right matter is requested from the Lord, in the Name of Christ, and so Gods worship doth substantially exist for matter and essential form, and he is worshipped by the same; nor doth it at all vitiate Gods worship, because it is in it self an humane mode and form; for Gods worship cannot exist in, and to the Church, but by a ministerial mode and form humane, invented, digested, by men: And now Sir, where is our Remonstrators inevitable

evitable necessity for non-communication in Gods worship ministred by the Liturgy.

Sir, the imposing of this Liturgy may be in it self an evil, but it doth not alter the nature of it; but that God is as truly worshipped by it when imposed, as when left at liberty, and his worship is as fully, formally, though not so orderly ministred, and existent in, and to the Church by this, as any other humane mode, form, and dresse whatsoever.

One thing more I must not pass without observation, and that is; this Antagonist saith, I know Mr. Crofton doth attribute the essential form of Prayer to it, (pag. 25.) which he describes to be a calling upon God in the Name of Christ, but if he understand not by the Name of Christ the will of Christ, then I say it is not a right description of Prayer. Page 31.

Sir, I will assure him, Mr. Crofton did not understand by the Name of Christ, the will of Christ, and yet I must tell him, it is but one Doctors opinion that this is not a right description of Prayer; he might have been pleased to observe in the same page, Mr. Crofton determined the matter must be according to the will of God; and the will of Christ doth require some adjunct qualities, as gravity of expression, fervency of affection, and reverence in demeanour, which come not into the definition of Prayer, as essential to its form; but in the Name of Christ, that is, for his sake, merits, and mediation, cannot be left out.

Sir, I now leave our Remonstrator on his Rack of doubting, praying God may shew him mercy; not doubting, but whatever they be to him, you see his doubts are not invincible to others: for Mr. Crofton's argument stands yet firm, viz. The worship of God existing for matter and essential form, his own in substance, though by the Liturgy, (a defective, disordered, unlawful mode) may not be refused or declined; this mode only by this reason because it is humane, maketh not an inevitable necessity of communion or secession.

2. Our Remonstrator cannot communicate in the Lords Supper, under the present modes and methods of ministration in the Church of England: and his ground is the imposed gesture of kneeling, the superstition and corruption which attends it.

Sir, What superstition and corruptions attend the ministration of Lords Supper? in which he must personally act, so as to become guilty of the same, I see not; nor doth he specify any, the gesture

of kneeling excepted: that the ministerial mode of this Ordinance is disordered, I can allow him, but this, as in other parts of publick worship, is personal to the Minister, and him onely; there is a possibility of his composed, reverend attendance on the Ordinance, without any personal acting in those popular Responds, and Conclamations, which are directed to the people in and by the Liturgy.

As to the gesture of kneeling, I do not find that Mr. Crofton doth speak one word for it, or that he ever advised any to it; I well know he doth not yield it, nor approve it: I have heard him say, that If he be put by the Communion in the Lords Supper, because he will not receive the Elements in that gesture, he is barred from his duty, and privilege, by an act of violence he is driven, he doth not goe from Gods Ordinance. It is Sir, worth the enquiry, whether this professed Separatist negative, have tendered himself to Communion in the Lords Supper, and tryed whether there were not a possibility of enjoying it without the gesture of kneeling: for Sir, secession without all endeavours, and under any possibility of Communion without what we conceive to be sinful, cannot be acquitted of Schism or sinful Separation.

Sir, I cannot but conceive this Remonstrator to have in himself a faire latitude concerning the Gesture of kneeling; he saith, I could
 Page 41. goe near to approve of the Gesture of kneeling, being left arbitrarie, and commended or practised onely as an outward badge of more then ordinary thankfullnesse, under the reception of an extraordinary blessing, and not as an act of pietie, necessity and worship. Sir, the now Zealots for the English Ceremonies? will joyne issues with our Antagonist, and tell him kneeling at Sacrament is not act of worship, but only a reverend and pious badg, of more then ordinary thankfulnessse, in reception of an extraordinary blessing; and will referre him for proof to the Rubrick in their new booke, which doth declare kneeling is a signification, of our humble and gratefull acknowledgment of the benefits of Christ therein given to every Receiver? and the imposition is justly capable of a dispute; the Rubrick seemeth to do little more than commend this Gesture, onely directing the Minister to deliver the Elements to the people all meekly kneeling; and the legality of the Canon, by him quoted is justly questioned; so that his reasons on which he could go neere to approve the Gesture, seems to be so cleare, that we may wonder he should not communicate in the Lords Supper, much more that he should flie so high as to
 con-

conclude *Poison positive poyson*; his Charity is large; who can judge all that ever did; all who do now communicate in the Lords Supper, celebrated by the *Service-Book*, and by the *Gesture of kneeling* are poysoned, expressly kild by poyson, this Charity will better become a *torall and positive Separatist*.

Our Remonstrator having (as he conceived assigned) a sufficient warrant for his confessed separation; in what he seemeth to answer to Mr. Croftons 2d. and chief Consideration; proceedeth to consider some others, his next assault is on Mr. Croftons argument from the *high places in Israel*, the *high places* were not taken away, but the people went thither to worship; yet I find not that any God-fearing Israelite, who loathed those reliques of Idolatry, ever barred themselves, because thereof, from Gods Altar and worship. Page 43.

Sir, I cannot but observe what a fair leap our Antagonist maketh; passing many considerable Arguments, urged as most proper, pertinent, and regent in our Case, amongst others the instance in the sons of Eli, who failed in the Ministration of Gods worship, taking their owne part; before they had burnt the fatt, according to Gods own appointment; and not contented with the portion God had allotted to them, they tooke by violence what came next hand; inso-much that the people of the Lord loathed, yet never durst leave the offerings of the Lord; this disorder in the Ministeriall mode of worship; runs higher then that of the English Liturgy? yet the sin is not charged on the people; but this, and arguments of the like nature, are not worth the observation of our bumble Remonstrator? but be it so, let us consider his batteries against Mr. Croftons plead from the *high places in Israel*. Page 44.

1. He tells us the retention of Jewish Ceremonies in the Christian Church, is (God knows) a just cause of complaint, did Mr Crofton ever deny it?

2. Reduction of them after sacred and solemne expulsion is more grievous, who denies it? what reason doth Mr. Crofton give for his and shall we not complain? whose complaints for retrogradation of Reformation, have been more audible and affectionate then Mr Croftons? who hath more pressed or provoked the Complaints of Gods Israel? and shall we cry to him; what and shall we not complaine?

3. Mr Croftons alledged Case of the Israelites high places, (he saith) is infinitely wide of ours, Sir, it must be ours according to his wide mistakes;

mistakes? for according to Mr. Croftons close argumentation, it is very neer, and pertinent; the objection M. Crofton doth obviate by the Israelites high places, he hath indeed transcribed; but not once regarded, or considered? (*viz*) do men complaine of some Roman Rites retained? let them consider the high places in Israel: what is the forme, and force of this analogicall argument? Roman Rites reteined, is unlawful matter super-added to Gods worship? which substantially existeth with the same; the high places were unlawfull matter super-added to Gods Temple and Altar, which subsisted with the same, the Israelites left not Gods Altar, because of the super-added matter of the high places; nor may Christians leave Gods true worship, because of the super-added matter of Roman Rites: Sir, are not these cases now infinitely wide? but we will weigh the distance he observeth.

1. He saith the high places were retained; our Roman Rites restored: what then restoration may aggravate the evil, but doth it change the nature of the corruption; high places and Roman Rites whether retained or restored, are only evils superadded to Gods Altar and worship, with which these doe truly formally exist, may and must bee attended; the relapse of a Church reformed doth adde to its guilt, but not abstract its being; returne of expelled evils do much more provoke God but not vitiate the subject his ordinance to which it is superadded; restoration of corruption maketh sin sink deeper in the Church, or subject of such restoration, but it is the quale of the Corruption must linke into and subvert the worship of God to which it is affixed, so as to vitiate and destroy the same.

Page 45. 2. He saith the Israelites were confined to Gods Altar in a certain place; and Mr. Crofton saith Christians are confined to Gods worship in certain assemblies; true constituted Churches, such as our Antagonist yieldeth Englands Congregations to be; Mr. Crofton denieth not local liberty, or the place of worship to be the matter of indifferencie; the man is mistaken, locallity never became a Topicke of any force to Mr. Crofton he saith to a true Church, a lawfully constituted Christian assembly, meet, assemble where you will and can, that which he saith against the loose affections of some Christians, apt to wander, is, forsake not the Assembling of your selves together, as the manner of some is: let Christs flock lie where it will or can, all particular members must keep Company with them; and have good reason before they refuse it; Christs true assemblies are

are to Christians; what the fixed place, and altar was to the Jews.

3. *The high places were at most but Idolatrous places, but our worship is superstitious worship*: and into this runs his fourth note of distance, and disparity in this Analogy, *the Israelites worship was good, and place bad, but our place is only good and our worship is bad*: No may I Sir, if Master Croftons inference be to him a *Non-sequitur*: but Sir, This Charity is againe the fruite of his separation, and will carry him beyond the negative part of it; how? *our worship superstitious? our worship bad?* this cannot be admitted; who is the object of it, is it not God in Christ? what is the matter of it, it is not things instituted, appointed by the Lord himself, Word, Prayer, Sacraments? what is the form which giveth the esse to it? is it not what God determined, that his Word be read, preached, that he be called upon in the Name of Christ for things according to his will; that the symballs by him determined, be given and received as significant, sealing memorials, of the death, bodie, and blood of Christ? is not this the substance of the worship ministred in the English Church, and much of it by the English Liturgy? is this superstitious worship? bad worship?

Had our Remonstrator said, the Ministerial mode of Gods worship by the Liturgy had been bad, disordered, and not without some mixtures of superstition; he had not had Mr. Crofton for his Antagonist; but this vitiateth not its subject; entreteth not into the worship; so as to make it superstitious worship, bad worship, the worship hereby existeth truly, fully, formally, Gods worship though not so comfortable, not so profitable to Gods people, as a better and more orderly mode for Ministration; but this will not do his work, his inevitable necessity faileth; his separation appeareth sinfull, a schisme unlesse he confound the worship and Ministerial mode, so as to make the worship bad, superstitious, and not Gods worship.

Sir, before we pass this part of our Remonstrators Answer, I cannot but observe he is at a losse for what he pleads against: he crieth, *What doth Mr. Crofton plead for?*

Page 46.

Alas man, that should have been known before now, and at the beginning of your Debate; it might have saved you this labour and time; What saith he, *Is it my presence in the Church at the time of Divine Service?* yes it is: but not as his large Conscience, can yield it, in an Idol Temple, at the Masse, or Turkish Alchoran; which

which I am sure Mr. Croston, or any good understanding Christian could not yield: nor will his necessity to avoid pœnal Lawes, or to bear a good Sermon justifie his so doing: no matter what Religion is publicly professed, this man is secured from suffering, for he (to save his Estate) can foot it with a Church-Papist, to a Popish Masse, or Protestant Service; and if presence in the Idol Temple in the time of Idol Worship may be made the Character by a pœnal Law, you shall never know him for a Christian; if this necessitie would have been sufficient, we should have had a much shorter Catalogue of Martyrs, both under Pagan, and under Papal power, then by Gods grace we have for our encouragement.

But Sir, that he and others may certainly know what Mr Croston pleadeth for; I will tell him, It is for this Christian, careful carriage on Gods Sabbath. It is a presence in the solemn publique Assembly from the first to the last of their approach to God, out of Conscience to begin and end the holy Convocation.

A presence with a mind informed, a judgment convinced, that this Assembly is Gods Church, in which Gods true Worship is truly celebrated.

A presence with an heart affected with, and afflicted for the superadded Rites, which are affixed to Gods Worship, and the sinful defective, disordered mode, by which Gods Worship is ministred.

A presence with a Conscience convinced these Corruptions are evil, but not so evil as to destroy Gods Worship; but that the same doth (even by this sinful mode) exist truly, formally Gods Worship; so as to use Gods Ordinance with delight, though grieved, burdened by the disorder of the ministration.

A presence with a mind perswaded the modifying of Gods Worship is the personal duty of the Minister, and so the defects and disorders therefore his personal sin; so as that these may be the good mans burden, (being bound to mourn for other mens sin, especially in what so much concerneth his own profit, and edification) but cannot be his sin, who hath thereof no publique judgment by speciallity of Office.

A presence with a mind soberly vigilant over its own personal actions, so as to decline all popular responds, conclamations, and variation of Gestures, and the like actions, which are unduly required,

red from him; so as to contain himself under such disorder in a composed silence.

A presence with a serious apprehension of God to whom the service is directed; and the nature of the Worship ministred; so as with reverence to attend the Word read, and Prayers pronounced, though in parts, parcels, with unfit intermixtures, abruptions, abbreviations, and pauses; so as to sigh and speak out an affectionate Amen, the whole, the only vocal part of the people in publique Worship.

Sir, this is the presence which Mr. Crofton pleadeth for, as that which true Religion, and good order doth require, and direct, whilst Christians cannot enjoy Gods Worship in communion with his Church, by a ministerial mode more regular, perfect, and profitable, digested by the personal abilities of each Ministrator.

Sir, our Remonstrator proceedeth to another of Mr. Crofton's Considerations, and that he accounted his second, but in the order of Mr. Crofton's Book it is the third, viz.

Communion with the Church under many and great corruptions, is not inconsistent with zeal, care and contest for Reformation.

Page 46,
47, 48.

What he saith to this is partly true, That endeavours of Reformation are a duty; that Connivance is an argument of Affection; Communion an argument of Connivance; the negative part of Reformation, bindeth ad semper, and the like; all which Mr. Crofton hath asserted, and amplyfied in his Plea: nor doth he detract or deny them; but these are generals, in the application of which our Remonstrator followeth the mistake of the Question, which hath misguided him throughout his whole Remonstrance.

Herein, like an acute Disputant, he correcteth Mr. Crofton's state of the Question, and profoundly tells us; Mr. Crofton had done well to have stated the Question aright, *de ecclesia reformanda, & de ecclesia reformata*: Good Mr. Remonstrator may not *ecclesia eadem*, be *eodem tempore reformata, & reformanda*, what if a reformed Church relapse into some of the same Corruptions, which were solemnly expelled, is she not *ecclesia reformanda*? is there no cure for her but ruine? and no carriage towards her, but to relinquish and run from her? doth the Crisis of the Question lye in her relapse, and retrogradation in Reformation, and into the same cor-

ruptions which had been solemnly expelled; or in the quality and nature of the corruptions which are returned into her? if her relapse be into extrinsecal, circumstantial corruptions, which notwithstanding the substance of Gods Worship, and salvability of Gods people is continued, and secured, is not the Question then plain, Whether communion with her relapsed into such corruptions be not consistent with zeal, care and contest for Reformation? and who will deny that? but if the relapse into intrinsecal, and substantial corruptions which vitiate the subject, and destroy Gods Worship, and the salvability of Gods people; then indeed separation, not only negative, but positive is a duty.

But Sir, I with the Remonstrator may review Mr. Crofton's Plea, and see that he doth consider the English Church reformed, relapsed, and to be reformed, and pray he will consider relapse, and retrogradation is the aggravation of the Church's sin, and provocation of Reformers zeal; but, the quality of the corruptions, whether first introduced, or after solemn expulsion returned into it, is that which must direct, and determine Communion or Separation.

But Sir, no state of the Question doth, nor indeed can be expected to suite his mis-guided zeal, but what is square to his mistaken judgment; he therefore here again crieth out of Communion in Corruption; Communion in the Liturgy; and according to the uncharitable fancy of the old brain-sick Brownists, and most rigid Separatists, his Dialect is, It is no Worship; God is not Worshipped; it is a going back into Egypt; it is poison; I will dye of famine rather then of poison; and the like, which is every where scattered up and down his Remonstrance.

To all this I know, Mr. Crofton will grant to him Communion in the Corruptions, Communion in the Liturgy is not consistent with endeavours for reformation: But Sir, herein lyeth the difference between Mr. Crofton and this Antagonist, the one maketh corruptions the direct immediate object of Communion; the other doth make Gods worship substantially for matter and forme, only Ministred by such a corrupt mode, and with such and such corrupt appendants conversant about it, which enter not into it, the object of Communion; Mr. Crofton saith, we must communicate in Gods worship hereby Ministred; and the Remonstrator saith, we do communicate in the corruptions, in the Liturgy; Mr. Crofton is so farre from pleading for Communion in the Liturgy, that he saith Ministers

sters cannot without sin use it, for they are Judges? and stand charged with the Ministerial mode of worship; and *non-ministration* by it is the least Art of reformation; nor doth he plead for, or justify the personal actings of the people, in those popular Responds, Conclamations, and groundlesse change of Gesture, which is their part of Communion in it as a Liturgy; nay, so farre is Mr. Crofton from pressing Communion in the Liturgy, that he maketh attendance on Gods worship ministred by the form of the result necessity; and blameth the same in a case of choice, or liberty, to enjoy Gods worship in a more orderly and regular mode. Read his Reformation not Separation.

If Sir, the Remonstrator will not take the question as it is stated, the case of Conscience as it stands, and came close to the crisis of the Controversie, if he will not distinguish between his foode, and the unclean vessel, and ill-favored carving which doth transmit it to him, if he will not differ between a necessity of feeding in such vessels on good wholesome food, ill-favouredly carved and mangled, or starving, and a liberty and choice of a better and more orderly ministration; he may be afraid of and all his dayes fight with his shadow; for he fighteth not with Mr Crofton whose question is manifest in, and through his whole booke, to be about necessitated Communion in Gods worship in such an unfitting Ministerial mode.

Sir, Mr Crofton would not have any reforming Christian goe back, or retreat from the degree of Reformation they have attained: but this is the case, and private Christians duty; the forum of the Church visible (at least the particular to which they relate) is changeable, and changed, yet consisteth of such who are true and lawfull (though it may be not pious) Ministers of the Gospell, these are Judges; and do assume, & by their office impose on the Church a Ministerial mode of Gods worship, which is rude, disorderly, and was solemnely expelled; the people and particular members do nauseate, are burdened at this mode, yet cannot deny Gods worship doth truly, formally and salvably exist in and by it, they have no publique Judgement of, nor moral power to correct this mode, may passively attend, & personally act their part in Gods publick worship, without any personal acting in the Ministeriall mode; must they in this case not keepe their places? but recede from Communion, and resolve to live without solempne publique worship, not knowing how or where to have it better Ministred? Sir I would

intreat our Remonstrator to let his future discourse turne on the hinge of the controversy; or his answer will be rejected as a groundlesse and forced creaking, not more unpleasant then unprofitable.

Our Remonstrator doth suggest something from the Oath, called the Solemn League and Covenant, (of which he speaketh in such tearms, as speak little of wit, or honesty, and lesse Scotch zeal) as making for his fancy *argumentum ad hominem* at least.

Sir, we all know that Oath is become a *Noli me tangere*, I must not plead for it, but this I will tell you, Mr. Crofton who hath reason, (having studied and disputed it, and deeply suffered for it) to understand that Oath will undertake to plead his principle, as that to which that Oath doth oblige; I will in his behalf note these three things considerable in this Case, to which that Oath doth bind: they are these.

1. It obligeth to *Reformation in Worship*, which supposeth worship doth fully and formally exist, defiled with some extrinsecal corruptions which must be removed, expelled; but still the subject must be owned and secured; not declined or refused whilst we conscientiously attend *Worship*, we must carefully endeavour it may be as pure, as it is true.

2. This Reformation must be endeavoured in our places and Calling by lawfull meanes, but the private capacity of particular members of the Church, dispose them to endeavours by no means but what result from the Judgement of Charity, viz. observing others mens sin, they must grieve for it; admonish even Elies sons to forbear it; Complaine to God and superiors, humbly petitioning a Reformation by their publique authority; and in case of choice, and liberty, attending Gods worship ministred in a better Ministerial mode; but in case of necessity, rather then not attend Gods worship truly, salvably existing, their place doth binde them to attendance on it in this mode? but with a greived, burdened, complaining, supplicating spirit; that this evill may be reformed, bringing their offerings to the Lord, whilst they loath and rebuke, are greived for, and complaine against the Prephane Ministration of the sons of Elie.

3. This Reformation must consist with reall sincere indeavours to extirpate schisme, as well as superstition; Mr Crofton hath well cautioned us, that the Divell doth labour to reforme the one, by running

running as upon the other sin; but the grace of God keep- Reformation
eth us in an *equal opposition* to both: Now, unwarrantable ^{ion not}
secession from Gods worship, this very Remonstrator grants ^{Separati-}
is a *separation*, and a sin, and although it be but *negative and* ^{on.}
partial, yet it hath in it the formality of *Schisme*: our Re- ^{P. 46.}
monstrators inevitable necessity we have found before doth
vanish; on his mistake he must assign another, and that from
the *nature and quality* of corruption, or *impossibility* of
communion in Gods true worship, without *communion in the*
ministerial mode, which is evident may be abstracted from the
worship; and Mr. Crofton doth affirme is a *personal act*, though
of a *publique Officer*, to a *publique end*

Sir, the whole of what the Remonstrator saith in this point
of Reformation is this: Mr. Crofton saith, *the matter*, (and he
should have added the essential form, for so Mr. Crofton saith) ^{Page 48}
is good, but the *outward mode* is bad, and to be reformed; this
our Remonstrator very often and with great humility calleth
Mr. Crofton's recocta *Crambe*; and yet as often as it is boyled
by Mr. Crofton, it hath no good connection in this mans
stomack; all the nurture he draws from it, is but like *Scotch*
Keal, which turneth into winde and vapour.

Sir, our Remonstrator must yet have this *crambe recocta*, it
is the *Crisis* of this Controversie, till it be digested, this Case
of Conscience cannot be resolved; Mr. Crofton grants, that
the whole *frame and constitution of the Liturgy* is to be refor-
med, removed; but he deemeth it to be *adulterate worship*, and
affirmeth it to be only a *defective, disorderly ministerial mode*,
of Gods true worship, of which the people hath not *pub-*
lique judgment, and by which they may enjoy Gods *Ordi-*
nances, capable of operation to their end, without any
communion in this mode, which is *personal in a publique Of-*
ficer to a *publique end*, and must therefore be reformed by
the endeavours of all in *their places*, and without unwar-
rantable *secession*, *negative separation*, *formal Schism*, and
so a sinne.

They who have made a *Schism* between *Pastors* and
People by an act of violence, and exaction of what must
not be yielded, must be pitied and prayed for, but not
paid

paid in their own Coyn by us, or repelled by our *personal sin* and *Schism*: I desire to serve God, but God keep me from serving him by my sin; where *sin* is Gods instrument, *judgment* (his strange work) is his businesse, and the fire is usually prepared for such *Instruments*, when their work is done.

Page. 5. Our *Remonstrator* stumbleth on another *Sentence* of Mr. *Crofton's Plea*, for indeed he no where taketh the *scope*, or understandeth the *form* and *force* of any *Argument*; he saith Mr. *Crofton* saith, *I cannot without trembling consider the circumcised Sects in the Church of Corinth*, (*Colosse* he meant) *are charged to have left the head, by leaving the body*: This our *Antagonist* saith is a *strange Argument*, unlesse his *non-Communicants* be proved to be *circumcised Sects*, and *guilty* of such *corruptions* as will amount to a *not holding the head*.

Here Sir, our *Remonstrator* (who taketh no *Argument* right) is run out into another mistake; as if Mr. *Crofton* did allude to the *circumcised Sects* for their *corruption*, who alludeth to them for their *separation*, not holding in the *body*, and so *not holding the head*; be the *corruptions* of any *Church* or *People* what they will; a *separation*, and *unwarrantable separation* from Gods true *Church* is a *leaving the body*, and so *not holding the head*; the estate of which is so *dreadful*, that every good man cannot but *tremble* to see any in the least appearance thereof, motion, or tendency thereunto.

Page. 53. Sir, What our *Remonstrator* doth urge in case of scandal is no contradiction in these to Mr. *Crofton*, in what he hath asserted: but in *hypothesis* he hath run on his old mistake, *Is communion in the Liturgy a positive duty?* is his *Quærie*: Mr. *Crofton* saith, *No*; but *communion in Gods worship ministered by the Liturgy*, is a *positive duty* to such who have no choice, and cannot enjoy Gods worship in communion with Gods *Church Catholique visible*, in a *better ministerial mode and order*.

2. Saith he, *Is not the Liturgy indifferent?* Mr. *Crofton* saith, *No*; it is not: not as the *Bishop* told him, because

imposed, but because a *formal positive evil*, but yet it is not an evil of that *nature and quality*, as to intercept the indispensable duty of communion in Gods true worship ministered by it, when we have no choice.

3. Saith he, *Will not scandal accrue by Mr. Crofton's communion, as well as conformity in the Liturgy*; Mr Crofton saith, *It will*; but he denieth all communion in the Liturgy; and his *non-conformity* is the act of *non-communion* in his capacity, as a Minister; his *non-personal* acting in any the popular *Responds, Conclamations, and groundlesse variation of Gestures*, is the evidence of his *non-communion*, as a Member of the Church.

Mr. Crofton is sensible, men, and good men, are, and will be scandalized by his communion in Gods worship, ministered by this mode; but this is by accident, not from the nature of his act, but from the ignorance and weaknesse of those who take it, and therefore are no bar to his duty; indeed weak, though good men may well stumble, when this man of Learning hath no more brains, then to confound communion in Gods worship ministered by the Liturgy, with communion in the Liturgy, and so conclude Mr. Crofton a *Mecenas and Advocate for the Liturgy*.

Sir, That which is the great stick, and stumble with many, though this acute Disputant doth not urge any thing against it, is this principle which some men (whose judgment should be better) is pleased to call *proprium Digma* to himself, (*viz.*) *I can communicate in Gods worship ministered in that humane ministerial mode and order, by which I cannot administer*.

Sir, The general reason of this his resolution, is the modification of Gods worship in, and to the Church, is the personal act of the Minister: If Sir, this act be personal, the Minister may not be imposed on, all sins in the ministerial mode, are his, who ministrereth; and they extend not to the Church, unlesse by accident through some defect of their own: Sir, this general might be amplified by these particulars.

1. A Minister by his Office stands charged to modify Gods worship

ship by his ministerial gifts, and personal abilities; he may not therefore be imposed on, be the modes imposed never so good; he may as well admit composed Sermons, as composed Prayers, and forms for Administration of Sacraments.

2. Every Minister hath a publique judgment of the ministerial mode by which he ministrerth the worship of God, and doth *qua* Minister, as a publique Officer, receive this, and reject that; so that if he receive a mode defective and disorderly, the sin becometh his.

3. Every Minister is personally active in the ministerial mode by which he ministrerth, so that he mangleth Scripture, and doth personally act all that disorder which is in it.

These things are well illustrated by Mr. Croftons allusion to the Recorder of the Citie, or Speaker in Parliament, and shew good reason why he cannot conforme to, Minister by such and such a ministerial mode.

But his ministry (as to exercise) being superseded, and he resolved into the state and capacity of a private member of the Church, considereth,

1. This ministerial mode is evil; but not such an evil as vitiateth the subject; Gods worship doth truly, formally, salvably, (though not comfortably or so profitably as by another) exist in; and to the Church by it, and I cannot have Gods Ordinances in communion with Gods Church without it.

2. In this ministerial mode, the members of the Church are purely passive, they according to their duty, assemble to worship God; the Minister charged with the humane mode, doth assume a Minister by this, the which the members of the Church do not advise or choose, nor any way act in, but composedly attend the worship of God hereby ministred unto them, and exhibited for their Amen: so that the sin is personal, not publique and common, no way derived to me, unlesse by my neglect to mourn for this, as any other sin in another.

3. Though

3. Though this mode of worship do direct some acts to be done by the people, yet *I am Master and Judge of my own action*, and can *with-hold*, and *refuse it*, so that in the whole ministration I *act not*, but in my *Amen* to the prayer *thus modified*, and my *attention* to the worship *thus ministered*, and the sinful mode is by, and to the Minister, and him alone.

Sir, Let not any infer, that on these grounds we may attend a *Masse* and be innocent: For Sir, the corruptions in a *Masse* are such as *vitiare the Subject*, and destroy the worship of God.

1. It is celebrated in *an unknown tongue*, and so doth not exhibit any worship; it is to the people, *vox & pretere-rea nihil*, it is a frivolous objection, *I understand Latine*, when the *Church*, who understandeth it not, is the *subject* of the worship to be done to God, the Question is of *publique communion*, not my private and personal adoration.

2. The *Masse* doth pray *to the Saints*, a wrong object; in *the name of the Saints*, a wrong ground, for some *unlawful things*; wrong matter of prayer, Gods worship is not herein existent, but destroyed.

3. The *Masse* maketh the *Sacraments Sacrifices* for the *quick and dead*; transubstantiateth the Elements, and so changeth the nature of the Ordinance in the very nature and *esse* thereof.

We are Sir, at last, arrived at the last quarrel our *Remonstrator* picketh at Mr. *Croftons* Plea, in which he is exactly square to his mistaken self.

Mr. Crofton saith, *I am not without the caution and conduct of sober, godly, learned promoters, and pursuers of a perfect and compleat Reformation.*

To this the *Remonstrator* saith, *It is strange Mr. Crofton should argue from communion amongst distinct Churches, against the non-communion of present members of one and the same Church, since that is a communion not by participation and joint fellowship.* Page 54.

How Sir, not by participation and joint fellowship? that is strange; though not by constant participation personal, by their individual members, yet by joint fellowship in the same substan-

Reforma-
tion not
Separati-
on.
Page 43.

tial worship, and occasional participation reciprocally, each with other, by their particular members cast into this or that Country: Sir, can other Reformed Churches hold communion with England, if her worship be no worship of God? will-worship, Scripture-bitten, will-worship? Moreover, Mr. Crofton observed the Reformed Churches disowned not, on occasion declined not, never advised their travelling members to decline communion with England, her Liturgy notwithstanding, they sure concluded Gods worship was thereby ministered.

Page 44.

Again, this Remonstrator telleth us, Mr. Croftons instance in the primitive Non-conformists, is wide of that of the modern; it is true, and Mr. Crofton tells us in his Plea, He was sensible of it, they administered by this ministerial mode, which Mr. Crofton saith, He can better excuse than justifie; yet the distance is not so great, as this mans wild fancie doth dream; they were under the same corruptions for kind, which are returned upon us; yet Hildersham, Ball, Nichols, Hind, and others maintained the duty of communion in Gods worship, under, in, and by them, against Brown, Barrow, and other Rigid Separatists, who urged this mans grand Argument, it was not Gods worship, and it was will-worship: I know our Remonstrator disowns relation to these men, and their Sects, yet sheltereth himself under their shield, and fighteth with no weapon, but what was forged on their Anvil, and in their Shop, only he addeth ours is an estate of relapse; that is indeed true, and aggravateth our sin, but altereth not the nature and quale of the corruptions; if these corruptions returned do vitiate the subject, and destroy Gods worship, they did so when first inovated, or continued in the first Reformation; for as I have before urged it is only the quality, not the degree of the evil must vitiate Gods worship, to make it poyson, expresse poyson.

Sir, I have done with this Remonstrator, when I have told him Mr. Crofton is a Peter, who can receive the rebukes of a brother Paul; but the rebukes of a Zeal, mistaking matter of fact, doth only retort on the Censurer, with a what doth your arguing reprove?

I am Sir,

Your Obliged Friend,

Febr. 13. 1662.

R. S.
POST-

P O S T S C R I P T.

Worthy Sir,

You cannot but have heard, that Mr. Crofton in his late travels, had a Paper taken out of his pocket, it was a rough Draught of his high-way thoughts which he committed to paper, to communicate to a now Conformist, a good friend of his; himself had not another Copy, for whilst it was in his hand, it was never transcribed by himself, or any other; I having, with some difficulty, procured a Copy thereof (from one relating to the Gentleman who took it from Mr. Crofton) have presumed to send it you, that if you think good, you may make it publique, and thereby capacitate our conforming Clergy, to resolve (if they can) one of the great Scruples, which barreth Mr. Croftons Conformity and Ministration by a Liturgy; however, the world will see what a Mecænas and Advocate he is for Liturgies; This Paper being since his Plea for Communion.

Vale.

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F I N I S.
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1915

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EN 15



A

P O S I T I O N

Disputing the lawfulness of Ministers receiving

An Imposed LITURGY.

P O S I T I O N.

A Minister of the Gospel cannot without sin receive a Liturgy generally and exclusively imposed.

In explication of the Terms observe,



Minister of the Gospel doth intend a person fitted for, and by solemn Ordination invested with the office and authority of Administring the Word, Prayer, Sacraments, and all Acts of Solemn Publick Worship, between God and his Church visible.

A Liturgy doth here signifie, not a meer order and regular method of praying, reading the Scriptures, and administration of other parts of worship, in convenient time and order, successively each after other, in their proper place; for this I confess to have been used in all Churches of Jews or Christians, and this is dictated by all Rules of order and prudence necessary to humane Society, so specified as to constitute an holy Convocation: a Rubrick or Direction I acknowledge as the Genuine product of Ecclesiastical polity, and the form in-formans of that uniformity in publique order, which is maintained without variety of words and forms, terms and expressions, as

B

the

the ornament and honour of any particular and circumscribed Church.

But by *Liturgy*, I here understand *stated Formes* for the Celebration of solemn publique worship, and the several parts thereof, *composed, digested*, and (for the very *words, terms, and expressions* thereof) *determined and prescribed*, by some others then the Parson, or Minister who standeth to Minister Gods Ordinances between God and his Church.

This Liturgy I note is *imposed*, that is *put upon others*, by power and authority, to be received with all submission and obedience; resolving the Administrator enjoined hereby to administer, into the dilemma of obeying God or Man, of doing or of suffering, which strait is the greater when and where it is.

Generally and exclusively imposed (id est) with an imposition so extensive in nature and quality; though not in fact and execution, as to reach unto, limit and restrain the Administrator, in all and every the acts of solemn publique worship, or ministerial office; at all times, in all places, on Lords days or other days, in publique or in private, in Praying, Reading, Baptizing, Administration of the Lords Supper, Thanks-giving for Womens delivery from the peril of Child-birth, Visitation of the sick, Marriage or Burial, and the like; so as that the Minister may not personally form, or modifie any occasional discourse required from him as a Minister; but in all Ministerial Acts he must be confined to these imposed forms and prescribed words, and shall be constrained to use these and none other, without incurring the guilt of disobedience to Superiors, and exposing himself to the hazard of the Law.

That religious Princes in some special, peculiar Acts of Worship (such as are National Fasts or Thanks-givings, on some special, peculiar and transcendent occasion) minding to proclaim their sense and affection of such a special Condition to, by and among all his Subjects, may put some special form of prayer, or song of praise, into the mouths of Gods Ministers, and so the mouths of his Subjects, and that the Minister, may and must receive the same (though by defect of immediate inspiration, such as dictated the Songs of Deborah, Moses, David, and our Blessed Saviour, it may admit dispute) I could consent; for that each general Rule admitteth its exception: but that the whole of Gods ordinary publique worship should be resolved into forms, and the Administrator be in all the parts thereof confined to use these prescribed forms, and none other

other, is that for which I see no warrant in Nature, Scripture, or Ecclesiastique polity, this is that (waving the warrantableness of the Imposition) which I conceive no Minister can receive without sin.

A Minister cannot without sin (*id est*) offence against God, and contradiction to his holy Will, and so contracting guilt on his own Conscience Receive such a Liturgy (*id est*) resign up his Ministerial Administration and Judgement unto the same, by an unfeigned assent of mind, and consent of will, to confine, limit, and restrain his ministerial endowments and executions, unto those prescribed terms and imposed forms.

The Terms explained, the Position is thus proved.

A Minister cannot without sin receive any thing inconsistent with, and destructive to the formal Act of his Ministerial Office.

But a Liturgy generally and exclusively imposed, is inconsistent with, and destructive to the formal Acts of the Ministerial Office. Ergo a Minister cannot without sin receive a Liturgy generally and exclusively imposed.

The proposition is clear and undeniable, he must be acknowledged unworthy the Ministerial Office received from the Lord, and therein unfaithful, who shall admit or receive any thing inconsistent with, and destructive to the formal Acts, whereby it doth operate unto its appointed end; that Officer must needs be sinfully ignorant of, or shamefully perjured to his Office, chargeable with sloth or intollerable negligence, who admitteth or receiveth any thing which supersedeth the formal act of his Office, Minister non Ministrans, must needs be more odious, a much greater scandal, then a Non-preaching Priest. It cannot be denied to be a most base and slavish Servility, to prostitute the Office to which we are apted and ordained by the Lord Jesus Christ, unto the pleasure and prescriptions of men, though the best for quality and Authority.

The Assumption appearing doubtful is thus proved.

What is inconsistent with and destructive to a ministerial modification of Gods publique worship by personal abilities, that is inconsistent with, and destructive to the formal act of Ministerial Office.

But a Liturgy generally and exclusively imposed, is inconsistent with, and destructive to a ministerial modification of Gods publique worship by personal abilities. Ergo, a Liturgy generally and exclusively imposed, is inconsistent with, and destructive to the formal act of the Ministerial Office.

In this Syllogism the Assumption or Minor Proposition is clear and undeniable (*viz.*) that such a Liturgy is inconsistent with, and destructive to Ministerial modification of worship by personal abilities; for what is done to our hands by others cannot be done by our personal abilities: the digested discourses of others, is an actual supersede as to our own invention, much more those which are prescribed, generally and exclusively imposed; in these as I need not, so I may not, I must not modify worship (into any form of administration) by any or all the abilities I enjoy or have obtained: I cannot conceive why it should be a shame to preach, and yet an honour to pray in Print; he that prayeth other mens prayers, and preacheth other mens Sermons, suspendeth his own ministerial abilities as useless endowments.

The Major Proposition in this Syllogism appearing doubtful, is thus proved.

If Ministerial modification (of publique worship) by personal abilities, be the formal act of the Ministerial Office; then what is inconsistent with, and destructive to such modification, is inconsistent with, and destructive to the formal act of the Ministerial Office.

But Ministerial modification (of publique worship) by personal abilities is the formal act of the Ministerial Office. Ergo, what is inconsistent with, and destructive to such modification, is inconsistent with, and destructive to the formal act of the Ministerial Office.

In this Syllogism, the Major Proposition is clear and undeniable, yet for the better understanding of it, and the whole argument; I wish these things may be considered.

1. Ministerial modification by personal abilities, here predicated the formal act of the Ministerial Office is intended to signifie, an exerting (by the authority of the received Office) personal abilities (ministerial gifts infused or acquired) in, and unto the putting all act of publique worship between God and his Church into such or such an humane mode, which is proper to pass between God and humane Society

ciety (so specified as to constitute a Church visible, and an holy Convocation) unto the edification of the Church, whether it be Prayer, Administration of the Sacraments, or any the like parts of worship.

2. The Argument predicateth the *Genus*, and that universally; the formal act of the Ministerial Office, as it doth exist in any, or every part thereof, in Doctrine, Worship, or Discipline, in Prayer as well as Preaching, in Administration of Sacraments as well as in performing the more common, cursary, and charitative occasional acts thereof, such are Visitation of the sick, Funeral Exortations, and the like; by all or any of which the Minister must execute that act, which is incumbent on him by vertue of his Office, as he is a Minister; nor may he without some special reason be limited, restrained, or superseded in any part or act of this his Office, for a *quatenus ad omne valet consequentia*; if he admit prescription in Prayer, he cannot refuse it when imposed in Preaching, a restraint in the Desk will easily extend and challenge obedience in the Pulpit; I see not any reason why Preaching, that single act of the Ministerial office, should be more exempt from prescription and imposition, then Praying, Reading, Administration of Sacraments, and all other acts of the same office, which are equally capable of, and necessarily subjected to modification by personal abilities.

Let it therefore be noted, that the plea of a liberty to act, and exert personal abilities in the Pulpit, and that *de facto*, which we see is usually done by every Minister (which yet is in some Churches denied, where their Canons direct the bidding of Prayer, and resolve the Pulpit part of that duty into the Lords-prayer, and appointeth Homilies to be Read) is of no force; for our question is *de jure* what may be done, not *de facto* what is done, in enquiry into the warrant of resigning up the formal act of the Ministerial Office, in any single and special part thereof; so as to secure the general nature of the Office he hath received, from a Ministry destroying imposition, prescription, and limitation, the which no Minister can without sin suffer in the least act, or for a moment of time in his Ministerial modification of Gods Ordinances in and to his Church.

The Minor or Assumption appearing doubtful, is thus cleared.

The formal act of the Ministerial Office is either a Magisterial institution, or a Ministerial modification of Gods Ordinances by personal

sonal abilities in and to the Church, *ex aliquod tertium*.

But the formal act of the Ministerial Office is not a *Magisterial institution* of Gods Ordinances, nor *aliquod tertium*, Ergo the formal act of the Ministerial Office is a *Ministerial modification* of Gods Ordinances by personal abilities in and to his Church.

The Major proposition distributing the Ministerial Office into those acts in or by some of which it must exist and operate, in and towards the Church is clear and undeniable.

The first part of the Minor is also clear, for *Magisterial institution* is peculiar to the Lord, whose Prerogative Royal is to ordain and prescribe the worship, and all the parts thereof, which his Church and People shall do unto him, and that both for matter and form, in all the substantial parts thereof, which may not be varied by any humane power whatsoever: Moreover the Office of Gospel Ministers is *Ministry*, they must act as *Stewards of the Mysteries of God*, not as *Lords of Gods heritage*, or as having *dominion over the faith of the flock of Christ*; in both these respects it is manifest *Magisterial institution* is not the formal act of the Ministerial Office: This I conceive to be the reason why the grand Masters of our Assemblies do resolve *Albo*, and *religious Rites* (formal acts of worship) into the Topick of *order and decency* (to which they bear not the least relation) for they know they have no magisterial power to institute the least religious Rite.

If the formal act of the Ministerial Office be *aliquod tertium*, I desire it may be assigned, that it may be considered; for there is an indispensable necessity that all men commissioned to, and entrusted with an Office, do fully know, and clearly understand, the *formal act* by which he must execute the Office to him entrusted, and to which he is authorized.

I humbly conceive the *reading or pronouncing of set, prescribed, and imposed forms of publike worship*, are not, nor can they be judged the formal act of the Ministerial Office, for this in part done, and directed to be done by the *Parish-Clerk* and *People*, who as they are not ordained unto, ought not to meddle with the *Ministerial acts of this Office*; This is an act much below those *Gifts* (whether infused or acquired) which are required as absolutely necessary unto the Ministerial Office. I cannot think any Bishop or his Examinant will judge a School-boy, twelve years old, sufficiently qualified to execute the *formal act of the Ministerial Office*, yet he may be able with gravity, and an audible voice, to read the several prescribed forms of Publique Worship. I cannot conceive extraordinary gifts must be acquired, and on tryal approved, and so must be by solemn

Solemn Ordination authorized to an Office performable by any Child which can read; I hope Protestants make not the *intention or intrinsical power of the Administrator, the formality, and so the efficacy of the administration*, and then the act (I say is) performable by any good Reader, nor will a good Reader need to take much care he approve himself a work-man, which needeth not to be a *hindered distribution of Gods Worship* in, and by the *modes and formes* prescribed, and imposed, *not dicotomization* in and by forms and modes, personally digested, by his Ministerial Endowments, being the formal act of his Ministerial Office: It is further observable, that if reading and pronouncing the forms prescribed by others, be the formal act of the Ministerial Office, variety of Gifts (natural and acquired) are not designed, or directed (for they are not thereunto capacitated) unto the work of Ministry, and edifying the body of Christ, and so are none of those Gifts given by Christ as Mediator and King of the Church.

When I consider the work of Gospel Ministers is *Ministry*, and that the Ministry of *Stewards* or *Embassadors* that are confined, limited, and restrained in the *matter* of their Embassy, Stewardship, and Ministration, but charged with the *publique modification* thereof according to that *Wisedome, Gravity, Sobriety, and Skill*, with which they stand endowed, and by which they are apted for the same: when I observe the strict Charge, given at the Ordaining Ministers, that they *give themselves to Prayer and Study*, that they may *persevere and wax stronger in the Ministerial Gifts*: when I read Divines resolving the Ministry to be a *Sacred Function wherein Men furnished with meet Gifts serve God and his Church*, by dispensing the *Word, Sacraments, and Prayer*, unto the *Edification of the Church*; when I call to mind the *Wisedome, Diligence, Fidelity, and Devotion* required of all Ministers in the performance of the acts of the Ministerial Office? and whilst I stand convinced that the *Ministry of Men* in Gods Church, is Gods *Condescension to Men*, that all matters of the Covenant of Grace, and Salvation between God and Men, may be transacted after the manner of Men; in which *dicotomization* is assigned the work of the Minister, who must not vary any thing in the *matter and substance* of appointed worship; I see not how it can be possibly denied, that *Ministerial modification of Gods Ordinances by personal abilities, is the formal act of the Ministerial Office*, and I shall be glad to understand a good Reason, why the same should be limited, and restrained in all other agitations
between

between God and his Church, and only left at liberty in speaking Gods mind; It will be worth the while to consider, whether the Imposition and prescription in *Prayer and Sacraments*, be not of that nature, that it is applicable to *Preaching*, and so maketh the *Preaching* liberty, a matter of *fact*, rather than of *right*; and *reading Homilies*, to be as full and formal Ministration of the words, as a *Liturgie* is in *Prayer* and Administration of *Sacraments*? I can have no confidence that the Minister will not betray the *whole*, who can on pretence of obedience, and peace of the Church, and good of his People, resign up the *formal act of his Ministerial Office* in any parts thereof; for the reasons are as applicable, extensive and cogent to all as any part of Gods Worship, and the Ministerial Function.

FINIS.
